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Chronicle

The War.—With the exception of small local engagements there have been no serious developments on the Western front. The only battle of importance was the

Bulletin, June 17, p.m.—June 24, a.m. German attack on the sector about the city of Reims. After several

days of comparative inactivity the Germans suddenly attacked both flanks of the large semi-circle north of the city, concentrating their efforts in the vicinity of Vrigny, on the west, and near Fort de la Pompelle, on the east. The French were not taken by surprise, and the Germans failed to advance their positions.

On June 21 Premier Orlando announced in the Italian Chamber of Deputies that victory had been achieved by the Italian troops in the first stage of the Austrian

The Austrian Offensive offensive. The following day the Italian War Office announced that the drive had been brought to a standstill. The facts bear out both of these statements, and it is clear that for the present the great effort of the Austrians has failed. Throughout the length of the more than 100 miles of line which has been under attack and which stretches from Lake Garda to the sea, the Italians have held firm, and in some place has even advanced their positions by counter-attacks. The slight gains made by the Austrians have not only been very costly but will prove very dangerous to them unless they are followed by further gains for which preparations are being made. The Italian defense has been unique in this sense, that contrary to other drives launched on a great scale, the Austrian effort did not succeed except for minor local gains, even in making any considerable initial advance.

The fighting on the sector from the Asiago Plateau to the Piave has quieted down almost completely, and the Austrians have made no advance. Along the Piave, where they were halted last year, the Austrians made their greatest effort and had some measure of initial success. Crossing the river east of Nervesa, they took the town and gained positions on the northeastern edge of the Montello Plateau, a place of considerable elevation, which dominates the surrounding territory. Instead of pushing forward at this point, however, they were con-

tent to consolidate their advance, but it was clear that unless they captured the entire plateau, their foothold would be of little value. More than 35,000 troops crossed the river in the vicinity of Nervesa, and held about six miles along the bank, but the river having risen in flood and destroyed the pontoon bridges, they were cut off from their main body and were in a dangerous situation.

Further south the Austrians crossed the Piave between Maserada and Candelu, and near Fagara, but at these places they were held, if not, as at first reported, driven back. Their most effective gain has been still further south, where they crossed the river at Dona di Piave, took Capo Sile, reached and crossed the Fossalta Canal, and overran the entire sector south of Dona di Piave to the sea. This gain, however, is not regarded as in any sense vital. On June 24 General Diaz published a brief report to the effect that the tide had turned and that the Austrians were retreating along the forty-mile stretch from Montello to the sea, defeated, closely pursued and in great disorder. Their difficulties are increased by the fact that the Piave is still in flood.

Canada.—As in England and Ireland so in Canada the actions of religious fanatics are doing immense harm to the cause of the Allies. The chief actors in the disgrace-

No Popery in Canada ful and unpatriotic scenes are the *Orange Sentinel*, a Presbyterian minister, named Palmer, and one Spence, president of the Guelph Ministerial Association. Palmer recently preached a sensational and altogether untruthful sermon in which he accused the Jesuits of Guelph of harboring in their novitiate fugitives from the Military Service act. The main accusations are:

In the novitiate are forty-six men. Twenty-two of these are of military age. Nineteen of these twenty-two have entered the novitiate since the passing of the Military Service Act. All of these are sons of prominent Roman Catholics. Among the number is one J. A. Doyle, who presumably is a defaulter from justice, also a J. O'Leary, who is an acknowledged defaulter from justice, also a son of the Hon. C. J. Doherty, Minister of Justice, who is 20 years of age and came from the Province of Quebec and entered the novitiate on or about April, 1918, presumably to escape military service.

Not one of these men has obeyed the regulations of the M. S. A. in any way, and the Dominion Police who forced an

entrance to the building on Friday evening, June 7, say they are all fit and would make a fine platoon in any regiment. On the evening of June 7, the Dominion Police, led by Inspector Menard, and Assistant Provost Marshal, Capt. A. C. Macauley, with a strong squad of men raided this institution.

On receiving the report the editor of AMERICA sent this wire to the rector of St. Stanislaus: "(1) Has there been any evasion of the Military Service Act? (2) How old is Mr. Doherty, the novice? (3) Are Doyle and O'Leary in your house? (4) Are they fugitives from justice? (5) How many men in your house? (6) How many have entered since passage of Military Service Act? (7) How old are the latter? (7) Was your house raided June 7?"

The answer received reads: "(1) None whatever; (2) On entering, nineteen years and three months; (3) No Doyle here. False report. O'Leary was an uneducated returned soldier with regular discharge. No connection with (Jesuit) Order. Gone hence now; (4) Not as far as we know; (5) Forty-four; (6) None; (7) All under military age on entering except John Holland, tonsured before Act and therefore exempted, and John O'Halloran, American subject; (8) Yes, most outrageously and at night. Cordon of fifteen armed men around the house. Breach of domicile. Notwithstanding protest entire community summoned to hall for examination. Three novices arrested unjustly to be brought to London, but not removed from house on account of Minister of Militia interposing by 'phone. Captain, chief of raid, punished. Government apologized. Whole trouble originated in bigoted agitation of Protestant minister who claims credit for it. Letter and clippings follow." From this it is clear that the preacher spoke only one true sentence, to wit, that there had been a raid. The rabid *Orange Sentinel* unconsciously shows the animus of the affair in these words:

So strong is the feeling among the Protestant ministers and people of Guelph that an indignation meeting has been arranged for the evening of Monday night next, when this whole affair will be discussed and ventilated. It will be held in the Norfolk Street Methodist Church, when it is expected that every Protestant denomination in the city will be represented and resolutions submitted dealing with the case. It has excited the most intense indignation, which is spreading throughout Western Ontario.

A further significant item from the Ottawa *Evening Journal* reads:

The next step of the Guelph Ministerial Association in connection with the visit of military police to the Jesuit novitiate here is problematical. A meeting is being held this afternoon of the committee appointed to deal with the question, when it will be decided whether to go on with a public meeting of protest early next week.

The rector of the calumniated institution has issued this calm statement:

Particular pains had been taken at all times to accept none into the Order that were subject to the Act or any regulations or orders-in-council. Representatives of the Government had visited the novitiate and made inquiries, all of which had been fully answered, and the representatives had been given every opportunity to make any investigation they saw fit. It is understood that an official statement will be issued promptly by the Government dealing with the whole matter.

Mr. Doherty, the Minister of Justice, father of one of the accused Jesuits, writes in *Le Devoir*:

I desire to say simply that this article is false in everything that it insinuates concerning my son who would be culpable to have desired to violate or elude the law of military service. At the time when he entered the Order, he was not, by reason of his age, in any way subject to the law. Furthermore, it had been determined in the most authorized manner that he was physically unfit for military service.

Just at the time these items reached AMERICA the following news was received from England:

The Provincial of the Society of Jesus has just offered eleven more priests as chaplains to the Forces, and most of them crossed over to France on Tuesday last. This makes eighty-three members of the English Province of the Society who have become chaplains to the army or navy. Of these two have been killed, three have been invalidated out of the service, and six have been wounded.

The Orange Methodist agitation should be judged in the light of these facts also. The best comment that has appeared on the Canadian affair is that "If the parsons of England and Canada continue in their present course they will win the war for the Kaiser, despite the efforts of the valiant Roman Catholic priests to defeat him."

Ireland.—Strange to say, the Irish Bishops are finding valiant defenders of their policy in England where feeling still runs high. After ridiculing the charge that the Irish

Defense of the Bishops Bishops and priests are playing a political game, the London *Chronicle* says:

The intervention of Cardinal Logue and the Bishops has been criticized in this country with much less than justice. They averted an armed outbreak by the more desperate spirits at a stage when otherwise it would have been a question of days and hours. They cannot avert it forever; but so long as they can, the situation remains one in which it is possible to negotiate, and that is all to the good—greatly to the good. Individual Bishops may be pointed to, who are not moderating influences, but they are not characteristic of the episcopal body; and they, too, are in effect restrained by the general action which the body has taken.

We see with unqualified regret the attempt which is being made to raise a "No-Popery" cry against them in this country. It only makes for further disintegration and bad blood, and entirely misrepresents the Irish situation. Most absurd of all is the notion that the Vatican inspired the action of the Bishops. There is no reason for regarding Cardinal Logue as any less free in his political action, so far as the Pope is concerned, than Cardinal Mercier or Cardinal Amette have been. The Vatican has very seldom intervened in Irish politics since the Union. When it has, it has done so on the side of order and the established government: as in Parnell's day, when it frowned on the plan of campaign.

Shortly after this appeared, Bishop Amigo of Southwark, England, declared:

The Irish people might have been with this country throughout in the fight against the common foe, but their sympathy has been alienated. It is time the Irish nature and the Irish question were better understood. The Irish Bishops have been blamed for their recent action, precisely because the situation in which they found themselves was not properly grasped by some people in this country. The Bishops of Ireland are learned and holy men, and I, for one, would not presume to sit in judgment on

them. As a matter of fact knowing them as I do, I am in agreement with them. They could not have done otherwise, and the policy they adopted was one that had the effect of calming the Irish people and preventing more serious evils than people realize. Rather than criticize, we should pray for those splendid guardians of the flock.

England has revealed the alleged Sinn Fein plot and Irish and English opinion about it may be gaged by the following editorial comments from the Liverpool *Catholic Times and Catholic Opinion*:

The Plot

The Government has told its tale of the Irish-German plot to justify the arrest and internment of over a hundred Irishmen. Never were men arrested and deported from their own country on such a vague charge. Throughout the whole statement there is not even the pretense of definitely associating a single one of them with the alleged conspiracy. Nay, not a tittle of proof is brought forward to convince any reasonable person that in all Ireland a single individual had anything to do with the secret intrigues. . . . In the official statement it is asserted that it became clear very soon after the rising the Sinn Fein leaders were asking Germany for help. But at this time the Sinn Fein organization had been smashed up. Those of the leaders who had not been shot were in prison or interned for more than a year. How then could it be stated with accuracy that, as the Government says, negotiations between the Executive of the Sinn Fein organization and Germany had been virtually continuous for three and a half years?

The insinuations of the Government's statement are wanting in definiteness and collide, instead of harmonizing, with facts. Are we to assume that the sternness and vigilance of the Maxwell and Duke régimes, under which the police and courts-martial were constantly at work, were useless and that Sinn Feiners in Ireland were, nevertheless, able to conspire with Germany? The assumption would be preposterous. There is no proof of any such plotting.

This particular editorial warns the Government that the British workmen will not tolerate such knavery. A second editorial declares:

With the exception of some officials, a few Orange newspapers that are always hostile to Irish democracy, and lastly the editor of the *Irish Times*, the paper which called for a further application of "the surgeon's knife" after the Dublin executions, all Irishmen, Nationalist, Unionist, and Sinn Fein, ridicule the Government's "German plot" as a manifest absurdity. That is the common attitude of the people, as attested by the special correspondent of the *Daily News*. In Dublin, he says, even Unionists and the most violently anti-Sinn Fein of the Nationalists simply laugh at the Government's "evidence." They take it for granted that the Government are acting insincerely. This atmosphere of utter disbelief in the truthfulness of English Ministers pervades the whole fabric of society. Mr. William O'Brien is convinced that since the "Popish Plot" there has been nothing more disgraceful to English statecraft and that Mr. Lloyd George's story has been read with the same mingled indignation and contempt as were read the forged letters published by the authors of "Parnellism and Crime." Cardinal Logue, the Archbishop of Dublin, the Archbishop of Cashel and the other Catholic prelates share the sentiments of the people and are facing the crisis with the same resolute determination.

A third comment is:

Since the Government's account of the plot has appeared in the press it has been subjected in Ireland to criticism which leaves it a wreck. For the events connected with the rebellion of 1916 a number of men were executed. The Government appear to have forgotten that a large number of others, including leaders now

under arrest, were sent to penal servitude or interned. The official statement says: "It became clear very soon after the rising that the Sinn Fein leaders were again asking Germany for help." It has been pointed out that the alleged appeal must have been made twelve months before De Valera and the majority of the men now interned were released. Bernstorff is represented as having sent a long message on July 25, 1916, explaining that the work of reorganizing the rebels was making good progress. Obviously if Bernstorff despatched such a message it did not affect men who were imprisoned or interned. Again, on January 18, 1917, Bernstorff stated that his Irish committee held that without German troops a rising would be useless. At that time the leaders were still in prison or interned at Frongoch. It is ridiculous to say, as the official statement does, that "negotiations between the Executive of the Sinn Fein organization and Germany have been virtually continued for three and a half years," for the Sinn Fein Executive has, it seems, been in existence only since June, 1917, having been formed after the release of the prisoners and those who were interned. Thus from an examination it becomes evident that allegations made in the official statements do not tally with facts.

On June 20 Earl Curzon announced that the Government's plan for Home Rule had been abandoned "for the time being"; conscription too is to be held off, for

Home Rule's Fate

the Earl and the Cabinet feel that it is better to get 50,000 volunteers than to secure a larger number of recruits "at the cost, perhaps, of civil war." The announcement of the abandonment of self-government for Ireland has raised a storm of discussion. The London *Daily Mail* comments:

Home Rule is dead. Irish conscription is dead, and the whole Irish policy of the Government has fallen crumbling to the ground. From the opening to the close of this last wretched chapter in the history of the Irish question the Government has been consistently disingenuous, vacillating, and dilatory. . . . Apart from military considerations, the condition of Ireland today is a mockery of every profession to which we give utterance as vindicators of the ideals of justice and freedom.

The Manchester *Guardian* says:

So there is an end of the whole policy of conscription and Home Rule alike. The whole procedure is in the highest degree discreditable to the Government and is barely even intelligible, except on the assumption that conscription was introduced for the express purpose of getting rid of Home Rule. A less circuitous method might, one imagines, have been contrived, and one which did not involve the locking up in Ireland, at the very crisis of the war, of good men.

The Dublin correspondent of the *New York Times* cabled under date of June 22:

Lord Wimborne's declaration of his disbelief in the existence of any new plot, and his statement that he and all the members of his administration were in ignorance of any fresh evidence, is regarded as proving that the plot story was merely designed to provide the Government with an excuse for breaking its pledges to the Irish Convention and to Ireland. His challenge to Lord Curzon to put the accused on their trial is quoted already as vindication of the prisoners and proof of the injustice of their detention without trial.

The dispatch proceeds to say that the feeling produced in Ireland is reflected in the East Cavan election by which the deported Sinn Feiner, Arthur Griffith, was elected to Parliament over the Nationalist candidate by

a vote of 3,792 to 2,581. The London *Times* commenting on this state of affairs affirms that conscription will be carried out later.

Rome.—The effects of the Holy Father's successful negotiations of the exchange of prisoners are still being made evident. The fifteenth exchange of prisoners be-

*Exchange of
Prisoners* between Italy and Austria took place recently when thirty-four officers and 263 privates arrived at Como

from Austria and 290 Austrians departed from Italy. On May 8 the Swiss Red Cross transferred to Como 320 Italian soldiers, among them many officers.

The Holy See denounces the action of those speculators who deceive the relatives of the missing and the wounded, and demand money under the pretense of interesting the Pope and of obtaining information concerning prisoners and of securing their return to their native land. Many letters have arrived at the Vatican exposing the infamous traffic. As a consequence the Holy Father again announces that his efforts in behalf of the prisoners and the wounded are charitable in the complete sense of the word, and that no compensation whatever is expected for what he does. Those who offer for a price to enlist his favor are frauds indulging in a despicable form of deceit with which the Holy See has no part and against which the solemn warning, already given, is once more repeated.

The Pope recently took occasion to protest against the campaign of calumny to which he has been unjustly subjected. The following dispatch from Rome summarizes

the autograph of the Holy Father
A Papal Autograph which appeared in full in the *Osservatore Romano*:

The Pope complains of the sad period the world is going through and also of attacks from "the enemies of religion to the supremest authority, Jesus Christ." He adds that he is greatly afflicted "not only by the indescribable horrors of the war, which, without parallel in the history of the world, threatens to drag poor Europe to the bottom of an abyss, but also by an insidious and skilful campaign of calumnies and hatred against the person of the Pontiff and his work."

The Pope, in a recapitulation of his action since the beginning of the war, says that his efforts to bring about peace have been misjudged and misinterpreted, even his silence about this or that crime being calumniously interpreted, his critics not admitting that "in the present uncertainty of this blaze of passions, it is impossible to inflict condemnation for each crime while all are included in a condemnation pronounced according to the general principle."

The Pontiff regrets that such a campaign has been conducted also against the clergy and Catholics, thus spreading the seeds of discord among various classes. The autograph ends with a protest denouncing the campaign, not only to the Faithful, but all honest people, wherever they happen to be, and a reaffirmation that it is the Pope's duty to defend the sanctity and honor of the Church.

The dignity of this appeal to fair-minded persons is well calculated to act as a check to the anti-Papal propaganda which has been rife in Europe and to some extent has been taken up in the United States. However, in

some quarters, the Holy Father's words will have no effect. For instance, on Monday, June 17, *Il Progresso* of New York asserted that on June 29 the Pope would issue an important document on the war, and on June 22 the New York *Times* contained an alleged dispatch from Charles Grasty to the effect that "a message has been intercepted from the Papal Nuncio in Vienna to the Pope, forecasting definite plans for an early peace mediation by the Vatican." The significance of this sinister journalism will escape no one.

Russia.—"A new autocrat rules in Russia. This autocrat is the thug and his scepter is the gun," reports Mr. Simeon Gest, a musician who arrived in New York last week from Odessa. He left the latter city early in March when the Bolsheviks were in complete control there, and thus describes their regime:

The Bolsheviks made their presence first known in Odessa by the inauguration of mob rule. Out of the slums, the very dregs of criminal life, these men who called themselves Bolsheviks came in great hordes to rob, pillage, and destroy. Conditions were especially frightful in the week of January 27. The young Russian officers and the military cadets joined the Ukrainians. They fortified the railroad station with guns and were able to resist attack from the Bolsheviks until the latter seized a big battleship in the harbor. From the battleship they trained their guns on the city, and treated the inhabitants to a nightly bombardment for several nights in succession. Men, women and children went crazy with fear. Under the protection of the battleship the Bolshevik Red Guards rifled the city high and low. They were made up of hooligans, released criminals from Siberia, drunken soldiers and sailors, and a mob of the unemployed, idle because they would not work. Wherever they saw a row of quite respectable looking houses, they seized upon that zone as a field for immediate operations. Placing their machine-guns in the street, they would bombard house after house, smashing windows, doors, and demolishing everything in the interior.

After 6 o'clock it was taking one's life in his hands to walk out. You would hardly have turned the first corner before a Bolshevik would approach out of some shadow and shout "Hands up!" Hands up it would be if you valued your life. Then the Bolshevik would go through your pockets at his leisure and take whatever of value he found.

Under the decree of the Soviet of Workmen Without Work, the Bolsheviks one day issued a decree that the rich of the city should turn over to the Bolsheviks 10,000,000 rubles forthwith. The Mayor advocated that the 10,000,000 rubles be utilized for inaugurating public works which would give employment to the great army of unemployed, but the Soviet of Workmen Without Work considered his suggestion counter-revolutionary.

The Bolsheviks issued a decree that the bourgeoisie must pay 40,000,000 rubles for no reason but that they believed that sum existed in the city at the time. They seized ninety-six of the richest men in the city and imprisoned them until they paid over most everything they had.

One day they seized all the army and naval officers they could find and took them down to the waterfront, where they drowned them one after another. They took General Tomashgevitz, President of the League of House Owners in Odessa, hurled him into a furnace of a battleship and burned him alive.

The people had no protection against these outrages. On being attacked you might call to your assistance some gendarmes, only to find that the gendarmes had also become Red Guards and were out to rob you.

An After-War Problem

FRANCIS CARDINAL BOURNE

AM honored by the invitation of the Editor of AMERICA to say a few words to his readers on the subject of the social problems which will have to be faced by the Catholics of the English-speaking world, when the prolonged years of the war come at last to an end. These problems will have to be faced by all; Catholics can confront them in the light of clearly ascertained and well-defined principles.

I am taking it for granted that in the main outlines the conditions of social life are the same on both sides of the Atlantic. Naturally I can speak with personal knowledge only of the conditions as I see them here in England.

There are two main principles which must guide us to a true solution. First, the right of every human being to a true human, and not a mere animal, existence; and, next, the account which every man must render to his Creator of the use of the talents that he has received, including material wealth.

The observance of these two principles is practically impossible in very many cases at the present day. There is quite a large section of the community condemned by undeserved poverty to a non-human mode of existence. There is a considerable number of men whose wealth is so colossal as to be beyond their own real knowledge and control.

It is in the readjustment of these two abnormal conditions that part at least of the solution of the main problem is to be found.

Leo XIII has established once for all the right of every man, who is willing to labor by brain or hand or both, to a living wage, and to all that a living wage connotes. He will need more as his existence develops and he passes from the single to the married life. The one room that sheltered him in decent comfort as a bachelor will be no fit dwelling when he has taken to himself a helpmeet to share his life and fortunes. And the modest tenement, fit and suitable in the days of early married life, will no longer be sufficient when God, by his means, has brought other persons into being who need space and air and house-room in conformity with the decencies of life.

In like manner his wages must also grow. The lad of sixteen or eighteen, living in his parents' home, needs evidently far less than the man who has to fend for himself; and the same man will be debarred from marriage, or unable to fulfil the duties of a married man, unless, progressively, the rewards of his labor are made commensurate with the natural claims upon them.

Lastly, a man must have some guarantee that the human life, which he has rightfully built up for himself, shall not be ultimately and utterly shattered by ill-health or unemployment.

There are millions of persons in our countries for whom these necessary conditions are never realized. All their lives they are forced to be content with dwellings that are badly built and equipped, unfit for a growing family, and wanting in ordinary conveniences. They are tied by the exigencies of their daily toil to a particular locality and must perforce put up with the accommodation that they can find. Their weekly income will never rise beyond a miserable pittance, to be eked out, perhaps, by the labor of the wife and mother whose time and thoughts and leisure are, and ought to be, abundantly absorbed within the walls of the home itself. Before their eyes there is ever the specter of the possibility of unemployment if health fails, or a business collapses. In many cases there is only the bare margin of a weekly wage between them and the abyss of destitution, to be guarded against only by the gradual sale, in other words, by the destruction of the slowly and painfully acquired goods, chattels and adornments of the laboriously constructed home. When this destruction has taken place, a man may well think that all the hope and joy of his life are destroyed for ever, and that for him, his wife and children a human existence is no longer possible.

When we turn to the other side of the picture, we realize that there is nothing in the nature of things to render such a condition in any way necessary. It cannot be urged that the goods of this world are insufficient for the maintenance of all those who dwell therein, and, that, therefore, some must inevitably go short. We see everywhere, and on every side, and nowhere more than in the English-speaking countries, evidences of wealth and plenty. Money is being acquired and heaped up in the ownership of individuals to such an extent that it must be quite impossible for the possessor to control adequately either its acquisition or its outlay. He does not know, in many cases he simply cannot know, at what cost in human life and energy and happiness it is being obtained. The production of enormous personal fortunes is nowadays of so complex a character that all contact has been lost between the producer and the receiver. The great landowner, rich in the rents and products of his farms and lands, might indeed be hard and selfish and self-seeking, but he had the means of knowing and the opportunity of discovering, if he chose to do so, how his dependents lived, and the power to ensure them housing, comfort, and permanency of occupation. He could know their lives and enter into them. Men like the late Duke of Norfolk regarded their possessions as a sacred trust, to be preserved indeed and handed on from generation to generation, but charged with many a duty of justice and charity and religion. So, too, are we told of the

Duke of Northumberland, who passed away the other day, that he regarded his position as one fraught with vast responsibilities, imposing upon him a personal duty of which he must render an account to God. In the case of the industrial magnate, whether he be an individual in sole control, or one of a numerous corporation, the account of his stewardship, and the giving back of his five talents enhanced by yet another five, is a vastly more difficult business. What can he know, in many cases, of the conditions of life of those who are toiling with these talents. How can he answer for them to God?

If the acquisition of his wealth brings with it an enormous burden of responsibility, the disbursement of it is hardly less responsible. The use and enjoyment to be gained from wealth is after all of a limited nature. Even when the multi-millionaire has exhausted every satisfaction to be derived from a palatial town residence and a country property of many acres, from a steam yacht and a racing stable, from the entertainment of his friends and the distractions of foreign travel, there will still be a vast residue to be held and employed as a trust from God. If a rich man's salvation is essentially a difficult matter, what shall one say of those who are so over-weighted by their wealth as to be unable to trace effectively either its origin or its destination, or to bear adequately the obligations attaching to it?

Clearly such conditions are unnatural and abnormal. The poor man is forced to struggle for his living wage, obtained too often after weary struggles and at the cost of strikes which disorganize and paralyze industry. The rich are led to think that the accumulation of wealth is the main object of life, and the strike is fought by the lock-out. In both cases the sanctification and the salvation of souls created for an eternal destiny are exposed to needless jeopardy. Meanwhile, there is wealth in plenty to satisfy both worker and capitalist, to give the toiler due comfort, security and rest, and to ensure to the employer every legitimate satisfaction that he may rightfully claim. The problem to be solved is to find a way of distributing the surplus wealth so that the poor man, manual laborer or inferior clerk, may have the additional remuneration that he so urgently needs; and the rich man no longer receive the heaped up increment which he in no sense requires and cannot efficiently control.

The war, which is gradually leading men to seek solutions of difficulties too little regarded in less strenuous times, has recently brought into existence in England a "National Alliance of Employers and Employed," which, after several conferences, has arrived at a mutually accepted concordat covering such points as the living wage, hours of labor, women's pay, workshop conditions, housing, knowledge and efficiency, joint committees, maximum output and wages, security of employment, organization and agreements, education and technical training. Such an effort is surely entitled to the warmest sympathy and support on the part of Catholics. While the

true principles which must underlie co-operation of this kind, if it is to be effective, are furnished to us by the full revelation of the teaching of Jesus Christ enshrined in the Catholic Church, we cannot hope to make those principles an active force in our countries, where non-Catholics are so numerous, unless we bring them into operation among those who are willing to accept them, even though they are unwilling or unable to recognize the real source from which those principles spring. It is in this quiet persistent infiltration of Christian and Catholic teaching that the hope of the future is to be found. The old materialism is dead; the political economy of forty years ago has been declared bankrupt; men are looking forward to a new era of happier human relationships after the war. If Catholics are to be, as God most certainly means them to be, powerful instruments for the regeneration of mankind, they must not be satisfied with a knowledge of their religion which will suffice for their own personal piety and devotion; but they must see how modern problems are to be solved in the light of the teaching of the Catholic Church; how, in other words, the eternal unchanging truths of the Gospel answer the questionings of the restless modern world.

This is the new insistent mission of those who have received the inestimable gift of the Catholic Faith. Some, from their advantages of education, position, natural talent, can accomplish more than others. But all, from the humblest laborer to the most powerful captain of industry, have the duty of proclaiming the social value of the doctrine of Jesus Christ. In his own sphere and measure every Catholic may be, nowadays more than ever, the light of the world, and the salt of the earth.

In every land, under every flag, new opportunities are given to Catholics to carry out this mission which they alone can discharge. Nowhere will the opportunity be greater or more full of hope than in the two great peoples who use the English tongue, and who are now so closely and providentially united in a common seeking after justice under the Stars and Stripes and under the Union Jack.

Father Secchi's Work

A. L. CORTIE, S.J., F.R.A.S.

IN appraising the life-work of Father Secchi, it is well to remember that he was one of the pioneers in a new department of astronomical science, and was one of the founders, with Huggins and Lockyer in England, Janssen in France, Young in America, Zöllner and Spörer in Germany, and his countryman, Respighi, of what is now known as astrophysics. The older astronomy dealt mainly with the observations of the positions, motions and distances of the heavenly bodies, and the laws to be deduced from such observations. The newer astronomy is concerned more with the physical appearances of the heavenly bodies, and more particularly with their constitution as revealed by the spectroscope.

The "Encyclopædia Britannica," Ed. 9, Vol. XXI, p. 616, gives a short account of Secchi's life, and a list of his principal works. It speaks of his devotion and perseverance in researches in physical astronomy and meteorology and his preoccupation with spectrum analysis both of the stars and the sun. It sums up his scientific work by declaring that "though his publications always bear witness of his indefatigable zeal and energy, they are often uncritical and wanting in accuracy." This judgment is typical of the insular Protestant prejudice of some of my countrymen and is a process familiarly known as "damning with faint praise."

Much more generous is the judgment of the anonymous writer of his obituary in the "Monthly Notices," Royal Astronomical Society 39, p. 241, who declares that his was "a career which had shed luster on his country and had added another to the long list of names of which the Jesuits are so justly proud." The writer praises the Italian Government in its dealings with Secchi, so presumably he was not a Catholic.

In 1910 a meeting of the members of the International Union for Cooperation in Solar Research was held at the Mount Wilson Observatory, Pasadena, California. Besides many leading American astronomers and physicists, there were present delegates from Austria, Canada, France, Germany, Great Britain, Holland, Italy, Russia, Spain, Sweden and Switzerland. It was with extreme pleasure that the delegates heard Professor Ricco of Catania speak of the projected Secchi Memorial, and a formal resolution was passed which expressed "the hope that the Secchi Memorial Fund now being raised in Italy may be devoted to a tower telescope with spectro-heliograph." This at least is an index of the esteem in which Angelo Secchi's name and work is held by those who were representing the leading astronomical and physical societies and academies of the world.

Secchi's output of scientific work was enormous, and, exclusive of his larger books and the publications of his observatory, is comprised in some 300 memoirs and papers which were contributed by him to various scientific societies and journals. It may be briefly summarized under three heads, astrophysical, geophysical, and physical. When Secchi was called to the direction of the Roman College Observatory in 1849 he commenced his career by building a new observatory. As early as the year 1750 one of his predecessors, the illustrious Father Boscovitch, had conceived the design of erecting an observatory on the summit of one of the massive piers which support the dome of the Church of St. Ignatius. This design was resuscitated by Secchi and carried into execution, aided by the generous contributions of Pope Pius IX and of the General of the Society of Jesus, Father Roothan. The new observatory was opened in 1852 and speedily equipped for astronomical work by the acquisition of a refractor, nine-inch aperture, made by Merz of Munich, a large meridian circle by Ertel, and a smaller refractor, three-inch aperture, for observing sun-

spots. Powerful spectrosopes, many of them of Secchi's own design, were later added to the equipment.

Seven years of hard work resulted in a revision of Struve's catalogue of double stars. The number of stars passed in review was 10,000. The results appeared in the *Memorie del Collegio Romano* (1859), which were succeeded by two supplementary lists published in 1868 and 1875. Secchi was most versatile, his observations embracing almost all the heavenly bodies. He made a nonchromatic map of the great crater on the moon, Copernicus, and the Royal Society of England had many photographic copies of this map distributed among observers. He was also a pioneer in lunar photography. He made numerous and valuable observations of the planets Mars, Jupiter and Saturn and of the four greater moons of Jupiter. These studies were detailed in one of his later works, "*Il Quadro Fisico del Sistema Solare*," published at Rome in 1859. In 1852 he detected the companion to Biela's comet, and in 1874 was the first to observe the complete hydrocarbon spectrum in that of Coggia's comet.

But these observations, valuable though they are, were merely subsidiary to his main line of research, which was solar and stellar physics. The magnitude and importance of Secchi's solar observations can be gaged by a perusal of his monumental work, "*Le Soleil*," published at Paris in 1870 and reprinted in 1875-77, or by consulting the books on "The Sun" written by Young and by Abbot. In every department of solar work he was eminent. He studied the nature, the distribution, the life histories, the depths, the movements of sun-spots. As early as 1861 he suggested that the sun was mainly gaseous, and he was one of the pioneers in the registration of its effective radiation. When in 1860 Kirchhoff and Bunsen had introduced spectrum analysis as an adjunct to astronomy, Secchi was quick to appreciate its importance in relation to the study of the sun. He commenced a series of systematic researches on the hydrogen envelope of the sun, called the chromosphere, and on the solar prominences. He distinguished four aspects of the former and three orders of the latter. The observations which he inaugurated at the Roman College Observatory are still continued, so that no other observatory in the world possesses a series of observations of this character, maintained for so long a time. Secchi's name is also prominent in that he was the first astronomer to elucidate any clear idea about the distribution of prominences on the solar limb (1869-71). He also made a map of the solar spectrum and noticed the absence of helium absorption among the dark lines of the spectrum. He attempted to measure the effective temperature of the sun's photosphere, and in 1870 made a careful study of the separate effects of the action of the solar atmosphere on luminous, thermal and chemical rays, deriving a value, eighty-eight per cent, of the total absorption of radiations taken together, and demonstrating that the light from the limb is no longer white, but reddish brown.

The first attempt to photograph a total solar eclipse was made in 1851, when a daguerreotype taken by Berkowski at Königsberg showed the solar prominences. At the eclipse of 1860 Secchi and Warren de la Rue first employed photography effectively. Their photographs showed the prominences so well that a comparison of the pictures proved that these prominences were progressively obscured by the edge of the advancing moon. This was conclusive evidence that they were of solar origin and did not belong to the moon, as had been supposed by some eminent astronomers. The solar course barely visible on De la Rue's plates, was well shown, with all its details, to a distance of fifteen minutes of arc from the sun's limb on those of Secchi. Ten years later he successfully observed another total solar eclipse in Sicily, on December 20, 1870. That was the eclipse at which the American, Young, discovered the reversing layer, a narrow envelope in which the absorption which gives rise to the dark lines in the solar spectrum is effected. The warning of the approach of the "flash spectrum," or the reversal of all the dark into bright lines, is given by the gradual fading out of the dark rays, a phenomenon which had been accurately described by Secchi in 1869.

But Secchi's greatest and most enduring work as an astrophysicist was the division of stellar spectra into four groups or classes. With Sir William Huggins in England, Secchi is deservedly regarded as one of the founders of stellar spectroscopy. The work of each supplemented that of the other. Aided by a chemist, Miller, Huggins directed his observations to the accurate determination of the origins of the spectral radiations in stars. Secchi's work was more extensive and consisted in a spectroscopic survey of the heavens, in which he observed the spectra of no less than 4,000 stars. From these observations he derived his great generalization by which the stars are divided into classes of gradually increasing complexity of spectrum. To type 1, in which the lines of hydrogen are very marked, he assigned about half the stars in the heavens. Type 2 contains the stars which are characterized by numerous faint dark lines in their spectra. Our sun is a member of this class. In the stars of type 3 is a system of nebulous bands which are sharper on the edges turned towards the violet end of the spectrum. In type 4 stars a band spectrum is also in evidence, but the bands in this case are more defined on their red edge sides. Many fainter deep red stars belong to the category. Father Secchi rightly ascribed the appearance of the bands in the stars of this class to the presence of carbon in some form in their atmosphere. He published numerous catalogues and lists of star spectra, the result of many laborious observations. Two of his best-known memoirs dealing with stellar spectra are the "*Catalogo delle Stelle di cui si è Determinato lo Spettro Luminoso*," published at Paris in 1867, and "*Sugli Spettri Prismatici delle Stelle Fisse*," published at Rome in 1868. Of necessity modern researches have considerably amplified and extended Secchi's types. Various rearrangements have

been suggested, in particular the Draper classification of the Harvard Observatory, now universally adopted, but even so, Secchi's types still form a first and ready term of reference for the greatest number of stars in the heavens. They fit admirably into the Harvard classification as genera to species.

Geophysics includes the sciences of geodesy, terrestrial magnetism and meteorology, and in each of these departments Secchi was a distinguished and original worker. In 1854 he was commissioned by the Papal Government to execute the measurement of a geodetic base-line for the triangulation of the Papal States, extending over an arc of two degrees, between Rome and Rimini along the Appian Way. With regard to terrestrial magnetism, he founded in 1858 an observatory for its study, which for a long period was the only one in Italy. In meteorology he derived his inspiration from the eminent American hydrographer and meteorologist, F. M. Maury, with whom he formed a close friendship during his stay at Georgetown University in Washington. Secchi invented the celebrated meteorograph, an instrument by which automatic registrations are made at the same time and at short intervals of time, of barometric pressure, temperature, rainfall, and the direction and velocity of the wind. One of these instruments was exhibited at the Paris Exhibition in 1867 and gained for him the gold medal. He was also decorated with the Legion of Honor by Napoleon III, and with the Grand Cordon of the Order of the Rose by the Emperor of Brazil. In connection with his activities in geophysics, one episode in his life is worth recounting. On the occasion of the Metrical Congress, which met in Paris in the year 1872, the Italian Foreign Minister, Viscount Venosta, protested against the recognition of Father Secchi, the Vatican delegate, as a representative of a "State." Accordingly Count de Rémusat, the French Foreign Minister, gave a formal declaration that the presence of Father Secchi on that occasion could not constitute a diplomatic precedent!

In physics Secchi is best known by his book, "*Sulla Unità delle Forze Fisiche*," which was an attempt to co-ordinate all natural forces under the general notion of kinetic energy, an original idea in those times. The work is of course based on a theistic foundation, and traces back all the phenomena of matter and motion to a Divine creative act. It appeared first in Rome in 1864. The second edition, published at Milan in 1874, had a great vogue, and was translated into French, English, German and Russian. One of his best purely physical memoirs on "Electrical Rheometry" was contributed to the Smithsonian Contributions to Knowledge, III, 1852.

How he found time to undertake all these labors is difficult to surmise, for he was actively engaged in the direction of his own observatory and was also a professor of astronomy. He also delivered many lectures to the public on his favorite science, the most famous being that on the sun, which was attended by more than 300 of the Bishops of the Vatican Council.

Honors were showered upon him; he was elected a foreign member of the Royal Society of England in 1856 and an Associate of the Royal Astronomical Society in 1853. He was also a member of the French Academy of Sciences, and of the Imperial Academy of St. Peters-

burg. In his native land he was one of the *Società Italiana de XL*, and was for some years president of the *Accademia dei Nuovi Lincei*. But above all he ever remained a loyal and devoted son of the Catholic Church and a humble, zealous priest.

Catholic Publicity and the War

MICHAEL WILLIAMS

WITHIN the last few weeks I have read in daily papers and in secular weeklies and monthly magazines a large amount of matter concerning the war work of the Y. M. C. A. and the Salvation Army, and, of course, the Red Cross. But as the latter is truly a non-sectarian, national organization, in which Catholics are heartily and efficiently represented both as supporters and as active workers, nothing more need be said, in the present connection, concerning the Red Cross. My design at this time is to point out, with all the emphasis its grave importance demands, the fact that while the Y. M. C. A. and the Salvation Army, both of which are militantly and exclusively Protestant in their nature, their leadership, and their essential purposes—however much the Y. M. C. A. incidentally may assist individual Catholic soldiers and sailors in temporal ways—are receiving widespread and persistent publicity, Catholic war work is not.

Yet Catholic war work, in the hands of our Bishops, promoted by the laity, and so largely managed and carried on by the Knights of Columbus, whose national organization now appears as a most palpably providential mechanism for meeting the vast emergency of the times, far transcends in genuine and lasting importance all other forms of war work, and this for the simple reason that spiritual concerns are always, and of necessity, more important than temporal affairs, even as the soul is more important than the body. And our Catholic war work seems to be getting itself organized and carried on with wonderful vigor and effectiveness. Wherefore it is all the more deplorable that it is not receiving wider and better publicity; and it is all the more necessary that our publicity methods be changed and broadened and enlarged to be commensurate with the greatness of our opportunity.

During the big K. C. drive in New York city a few months ago the papers were full of the news of it, full of the inspiring patriotism and splendid zeal of it; full, too, at the end, of the wonderful and hopeful success of it. From time to time since then the daily papers have told the tidings of Catholic chaplains who proved themselves heroes under fire. When chaplains have been appointed to important posts, and other notable things have occurred in Catholic war work, the papers have paid attention. But let us remember two things which are of great importance, first, that the publicity achieved by the

K. C. drive was mainly dependent upon our own organized effort to obtain adequate publicity on that memorable occasion; and, second, that when chaplains are decorated for bravery, or fall on the field, or when really big public meetings are held, or announcements made by cardinals or bishops, such events are in themselves of a kind to compel attention on the part of newspapers, news agencies, and war correspondents. But the Protestant bodies engaged in war work very wisely refuse to depend upon the fortune of events, or the work of others, in the tremendously important matter of publicity. They organize their publicity departments. They "work the press," and, let me add, in a thoroughly legitimate and commendable manner. For example, the press of the country only a day or two ago carried the news that the Y. M. C. A. had despatched one of the best-known and most interesting special writers in the country to France to organize its publicity work in the field and write special articles about the Y. M. C. A. Every Saturday the Boston *Transcript* publishes one of a long series of special articles written by a Y. M. C. A. special commissioner who has studied religious conditions as affected by the war in practically every country of Europe; and I believe that this same excellent, but thoroughly Protestant, series of articles is appearing in syndicate form elsewhere.

Now, I take it for granted, though I do not know for a fact, that the Knights of Columbus have established a publicity bureau in connection with their war work. Perhaps it is only chance that has kept me from observing the results of their publicity work in the secular press, even although I keep a pretty sharp eye upon the press. Possibly, however, in the great stress of the times, in the rush and grind of the war work itself—work which is of course more essential than publicity—the detail of publicity has been swept aside, at least for a time. But surely, surely, it will be only for a short time! Surely we must see and grant—and then act upon our knowledge of the fact—that we should be doing a far-reaching and noble and knightly and charitable service to the Knights of Columbus, to our Church, and to our beloved country, by organizing and carrying on a really practical, professional, efficient, up-to-date publicity department in connection with Catholic war work, at home and abroad.

We cannot, we must not, we ought not to trust to the

secular press for our publicity. It is a most obvious fact that the secular press does not pay to Catholic news and views an attention at all commensurate with our numbers and our real value to the nation. But this fact is not due, in my judgment—and again I must repeat that I speak from an experience of some twenty years as an active newspaperman—to bigotry or malice. It is due to two things, first, to the fact that newspapers are not omniscient, all-wise things produced by spiritual beings or agencies, but are the productions of very human "humans" who are mostly in the same condition concerning Catholicism that sixty or seventy out of every hundred persons are in, namely, dense ignorance—I do not say invincible ignorance; nay, God forbid;—and second, it is due to our own supineness and indifference. The fantastic, injurious Christian Science humbug, a sect with perhaps 200,000 regular members at most, obtains from the press more respectful and constant attention than 18,000,000 Catholics. The reason why is simple: The C. S. people go out after the publicity. Therefore, if I may use the vivid vernacular, they "bring home the bacon." The primary lesson of publicity today is the necessity of the press agent or agency. Of course, you may say, if you like, that Catholics should ignore the press, and not compete with the Protestant sects and the queer cults for public attention. But if you say that, you incidentally set up a claim to be more spiritual and wiser and more Catholic than Popes Leo XIII, Pius X, and our Holy Father, Benedict XV; and also our Cardinals and our Bishops, our priests and our publicists, all of whom have repeatedly urged upon American Catholics the usefulness and the need for adequate Catholic social action through the press. Fellow-Catholics, let us listen to our God-given leaders, and then obey and follow them!

For myself, I believe that never has the opportunity to establish the apostolate of the press among the secular journals, and to broaden and better its work among our own papers, been so apparent and so appealing as today. It looks as if this opportunity were squarely up to the Knights of Columbus, and the Catholic societies and individuals so loyally backing up the Knights. For the full effect of the war work of the Knights, and of Catholic war work in general, will not be garnered, will not act upon the great mass of our fellow-countrymen as it should unless in connection with the war work there is carried on a publicity campaign which shall bring this work, and its underlying principles, to the attention of the whole nation. Our publicity methods should be made adequate to the greatness of this unique and incomparable opportunity.

For surely it is now obvious even to the most rudimentary intelligence that the great war is not merely a political war, nor a racial war, nor an industrial or commercial war; nor is it only a war between the two opposing principles of autocracy and democracy. Of course, it is partly political, partly commercial, partly racial, partly a struggle of two opposing philosophies; but we now know,

even those of us who at first were blind, that fundamentally the war is the outward expression of the world-old struggle going on in the soul of man between the spiritual forces of good and evil. Predominantly, the war is religious, in the sense that through this vast catastrophe men and women are being forced to the feet of God. The greater part of the world had turned away from God; therefore, the war, or some equally great disaster, was bound to come; and now, upon the issue of the war, upon its spiritual issue, depends the future of mankind. Before us all is the question: What of Christ?

Catholics throughout the whole world in the storm and stress of the war have proved the social and national value of their principles. They have demonstrated their patriotism. They have displayed the light of their social philosophy which always makes for true social progress without revolutionary excess or deadening conservatism. Above the bloody whirlpool of clashing nations, parties, ideals and ideas stands immovably the Rock of Peter, and from it the Light of the World streams forth. Aye, but remember that the world must be told, and retold, and told again of all this; the world must constantly be reminded, or else the world will forget, and thus ignore the lesson. Remember, also, that bold and powerful, yes, and subtle and unscrupulous enemies of Christ and His Holy Church are active as never before in modern times. Be very sure that these enemies, even more than our misguided and mistaken Protestant brothers, will never neglect the press. If it is our opportunity to make known the beneficial and inspiring nature of Catholicism at this crisis in the history of the world, still more is it our duty. If ever there was a time in the whole course of Christianity when social action was required on the part of the Church, unquestionably this is that time, and truthful, vigorous, skilled, *interesting* publicity is one of the most potent branches of Catholic social action. Consider our opportunity. Think of the 60,000,000 American citizens who live outside the circle of any Christian belief. Think of the 20,000,000 or more who, though they are lamely and haltingly Christian, are outside the one true Church. Surely, then, it is a duty, it is the call of charity, to let the light of which we, though unworthy, are the custodians, shine forth. We must do so. But we cannot do so as we ought unless we do our social service in an up-to-date, practical, American way. We must organize our press service. Here, with our war work to begin with, and then, after the war, with our constructive and healing ideas, laymen may really work for and with their Bishops and their priests, and for their Holy Mother the Church, and for Our Blessed Lord, Jesus Christ, who alone can save this shattered world from plunging back into barbarism, or, what is perhaps worse, yielding to those forces which are striving so mightily to mold it into the awful form of a modern paganism whose social system would be State Socialism, which is slavery, and whose religion would be the last and worst of all idolatries, man's worship of himself.

French War Orphans

J. HARDING FISHER, S.J.

FOR some time Catholics have been disturbed by doubts as to the propriety of contributing to the association called "The Fatherless Children of France." Priests and editors have been consulted on the subject and numerous inquiries have been sent to AMERICA. A categorical answer is difficult to give, but the following facts may aid those who are interested to form their own judgment on the matter.

The alleviation of the pitiful lot of the French orphans whose fathers have so heroically died for the sake of freedom is a work which in itself is beyond criticism. The sincerity of those Americans who have realized the crying need and have opened their purses and given without stint to the noble cause, cannot be questioned. No suspicion whatever attaches to the American men and women who are soliciting funds for the French orphans. Nevertheless well-informed persons in France and elsewhere, about whose love for the French children there can be no doubt, have repeatedly expressed their fear that American money, and in particular that collected by "The Fatherless Children of France," is being used, contrary to declared wishes of its contributors and collectors, to subserve the purposes of anti-clericalism and anti-Christian hatred and to further a deliberate political scheme to rob French children of their faith.

The principal spokesman for this fear is M. Jean Guiraud, the editor of *La Croix*, the well-known Catholic daily of Paris, a newspaper that voices Catholic opinion so authoritatively that Mgr. Martel, the Bishop of Digne, recently spoke of it in the following terms of high commendation: "Never have the Catholics and the clergy had at their disposal an organ so well adapted to their needs and of such value." M. Guiraud is in Paris and has shown the deepest interest in the entire movement in favor of the French orphans, not merely in its broad outlines but also in all its ramifications. His broad-mindedness, accurate information, sterling Catholicism, and interest in the children is unquestioned. His opinion, therefore, especially as reinforced by the attitude of the educated Catholic body, has great weight. It has been expressed fearlessly, repeatedly and in the face of a rigid censorship, in many issues of *La Croix*, the files of which may be consulted by those who are interested.

One of the grounds of his anxiety is the concord which exists between the dominant political party of France and "The Fatherless Children of France." This association, according to Miss F. M. Schofield who has been perhaps the most actively interested person in its organization, is "merely a development of the *Orphelinat des Armées*." The latter association, as appears from a telegram sent to a delegate of "The Fatherless Children of France," on April 18, 1916, by M. Alfred Croiset, the President

of the *Orphelinat* and at the same time the General Correspondent of "The Fatherless Children of France," is in entire agreement with the French Minister of Education. And it appears needless to remark that any society which is in entire agreement with the French Minister of Education must be regarded by Catholics if not with suspicion, at least with misgivings.

Twenty years and more of bitter experience with this branch of the French Government has made Catholics the world over very suspicious of any move made by it with regard to school-children. Its character and purposes are sufficiently clear from the Associations law, the expulsion of the religious, the confiscation of ecclesiastical property, and the removal of the crucifix from the schools. Recent events have only intensified deep-seated mistrust.

In the spring of 1916 M. Viviani fathered a project introduced in the Senate, which was to give the *Préfet*, that usually anti-clerical person, practical control over more than fourteen hundred thousand children. M. Viviani's name was in itself enough to fill Catholics with fear, but the articles of the bill further confirmed their anxiety. Eventually it passed the Senate; later it came before the Chamber; and on July 27, 1917, it became the law, which is known as the *Loi sur les Pupilles de la Nation*.

The adoption by the nation of the war orphans, which was the ostensible object of the law, had the fullest sympathy of Catholics, for they, no less than others, were eager to provide for the care and education of those whose fathers had fallen in the defense of France. The provisions of the law were such, however, as to give them only too well-founded reasons for serious apprehension. They made no secret of their anxiety lest the execution of certain articles of the bill should be so applied as to make of the children not so much wards of the nation as wards of the dominant political party and a prey to anti-Christian propaganda.

Accordingly they proposed amendments to the law which would guarantee the preservation of the faith of the children and insure its just application. Their amendments were swept aside, their protests disregarded; and in spite of their insistent representations, the political animus which permeated the entire bill controlled the debate, resolutely refused concessions, and vitiates the law now about to be put into operation. M. Painlevé, addressing the Masonic *Ligue de l'Enseignement*, voiced his jubilation when he described the war orphans as the "sacred battalion of democracy." This phrase, which has a sinister ring to all who know the nature of this powerful Masonic organization, was later characterized publicly by M. Guiraud as one that "unveiled his own

[Painlevé's] designs and those of his friends to make these children minister to the triumph of the dominant political party."

The people of the United States, taken as a whole, have no realization of the true spirit of the law, but some of them have expressed doubts about it, and to reassure them concerning the education which the law proposes to give the children, M. Will Auberl, the *Directeur des Services d'Etudes et d'Information* at Washington, in a letter addressed to an inquirer on April 8, 1918, spoke of the law "as voted unanimously and without alteration in the Senate and the House." He added: "The most punctilious Catholic will not find therein anything to rouse his indignation or cause him worry."

These statements, emanating from the *Haut Commissariat de la République Française*, require some explanation. It is true that the bill, notwithstanding certain changes made in the Senate, was voted through practically unchanged, but this was done in opposition to Catholic wishes. The modifications accepted in the Senate were taken by the Catholic Senators to be a manifestation of good-will and the bill received their votes, not, however, without formal reserve as to many of its articles, in the expectation that it would undergo still further changes in the Chamber, without which it would be neither acceptable nor satisfactory. They were deceived. When the bill came before the Chamber the Catholic deputies pleaded most earnestly for alterations in a number of articles, but were voted down systematically by the majority. When the final vote was taken the bill passed unanimously, but merely because M. Groussau and his party abstained from voting. Not approving of the bill, and finding in it grave cause for objection, they could not in conscience vote for it; on the other hand, being pledged to the *union sacrée*, they could not in honor vote against it. As a consequence they did not vote at all. No one can attach any value to so factitious an unanimity.

As for the further statement that "the most punctilious Catholic will not find therein anything to raise his indignation or cause him worry," it is not borne out by actual facts. The law has caused Catholics extreme indignation, it has caused them great worry in France, England, Ireland and the United States. The fact is that the worry in France has been so acute that it has stimulated French Catholics to unprecedented activity in order to obtain the modicum of minor positions open to election; it has led them to publish minute commentaries on the law with a view to making the beneficiaries aware of their rights; it has been the occasion of repeated warnings to Catholics to be on their guard against Government officials and not to let themselves be made the victims of disastrous deception. Catholics should remember the words of M. Guiraud on the subject:

In spite of the acceptable changes which our friends have made it undergo in the Senate, in spite of the liberal promises extorted in the Chamber from the one who reported it and from the Government, this law is still full of danger for the autonomy

of families, the religious conscience of the children, and the liberty of private and Christian charity.

Catholics have not forgotten M. Guiraud's declaration that the law was drawn up by the worst enemies of the Church and that its single purpose, in the beginning, at least, was the Masonic monopoly of the war orphans. They still recall the words of M. Groussau, who, making an official report on the law at the request of Cardinal Amette, the Archbishop of Paris, exposed its many dangers and stated that the just or disastrous execution of it would depend on the contingency whether the Catholics could and would mass sufficient strength to hold in check the great Masonic machine.

Such is the opinion which French Catholics entertain concerning the French Government's attitude towards the war orphans, as manifested in the recent law. Yet we are told by an official in high standing in "The Fatherless Children of France," that the association is in entire agreement with the French Minister of Education. The nature of this agreement needs some explanation before Catholic anxiety can be set at rest. Catholics are eager to assist the French orphans, but they do not wish to play into the hands of the French Freemasons in the scheme to rob the children of their faith. A second paper on the subject will give further details of the campaign against the children of France carried on, unfortunately, by the aid of American money contributed in part by Catholics.

"The Great Thousand Years"

JOHN C. REVILLE, S.J.

IT was not in vain that the poet sang of the happiness of the man who knows the causes of things. For he it is who penetrates to the heart of life and reads the secrets of nature, humanity and God. He is the true philosopher. Such a man does not merely see in the physical, moral and spiritual world a succession of incoherent events, the loose and fragmentary counters of an insoluble puzzle. He sees a correlated whole. On the stage of life he beholds something more than the actors of a meaningless puppet show, moved by blind chance or cruel fate. He holds in his hand the thread which will lead him from the perplexing mazes through which so many stumble. He grasps an underlying principle around which countless facts naturally and easily cluster. It has ever been the dream of historians to discover such a principle around which they might group the events of the past. Bossuet and St. Augustine behold in the midst of the ceaseless activities of the race, contradictory though they may be, selfish and even criminal, the ever-watchful Providence of God using all things sweetly for His own Divine purposes and forcing even falsehood and evil to serve the cause of virtue and truth. Buckle in his "History of Civilization" maintains that the essence of history consists in intellectual progress, while a widely-spread system holds that economic laws lie at the foundation of all historic development.

The man who will contribute an explanation of the facts of history that will really deserve the name of a true philosophic principle will accomplish a great and lasting work. For history is not a mere collection of dates, the mere chronicling of battles, sieges, fortunes, the recording of the rise and the fall of empires. It is the study and the grasp of those motive powers which impel men along a certain definite course, not blindly,

for men are free and the captains of their fate, but through their spontaneous correspondence and cooperation.

As in the life of the meanest flower that blows, there is a law of progress and development from birth to maturity and decay, and as the solar systems that sweep above our heads have their rising and their setting, majestically describe their pathway in the heavens, and then sail out of our ken on their downward curve, so humanity describes its orbit and keeps on in its appointed path. According to Mr. Ralph Adams Cram in his original essay, "The Great Thousand Years and Ten Years After" (Marshall Jones Company), in that orbit there is a rise and a fall. Each phase comprises 500 years. The ascent and the decline, the rise and the fall constitute the great cycle in which the race rounds out in miniature, if that expression can be used, its destinies, to swing once to the height of noble achievement, then to step on the down-grade of mediocrity or to be hurled into the depths of some world-wide calamity such as we are now witnessing.

Hitherto historians have not looked to the history of the race with that broad vision that encompasses a thousand years as its historical unit. Less extensive fields have so far caught their gaze. They have seen Rome at war with Carthage, Greece embattled at Marathon making a bulwark of her hoplites against the barbaric hordes of Persia; Spartan Kultur triumphing over Athenian culture in the Peloponnesian war; a Pope saving Roman civilization as Leo turned back Attila from the gates of the Eternal City, the Crescent humbled before the Cross at Lepanto, Vienna and Belgrade. They see now, with a broader vision and larger horizons, democracy fighting against autocracy for the liberties of the world. They have written of the Hundred Years' War, and the War of the Spanish Succession, and the Thirty Years' War and the Seven Years' War, and the Seven Weeks' War. No historian has yet given a complete philosophical survey of the cyclic thousand years, of their mighty struggles and underlying currents. But as Mr. Cram says in his suggestive essay, some time or other the truly original and authoritative historian will come, who will overleap the narrow spaces of history in which too many are now cabined and confined. Such a man will not be satisfied with the little space of a kingdom or a continent, nor the little span of the life of a race, much less a party or a dynasty. To such a man standing on the hill-top of vision "all times will unroll themselves in majestic sequence between darkness and darkness: coming from the shadow of the unrecorded, vanishing in the shadow of the unforeseen":

Then will appear the unity of history, the Titanic pulsation that throbs through all time; and eras and epochs will take their proper place simply as sequent minutes assembling into the hours that make up the long day between the night that precedes and the night that follows after.

There can be no doubt as to the nobility of this conception of history. It is broad, simple, bold. It has a fine unity of perspective and purpose. Is it founded on actual facts? Is there a sufficiently strong foundation in the history of the race, especially from the coming of Christ, on which to build such a theory? It is not to be expected that all will accept what might be called Mr. Cram's "rhythmic" or "cyclic" theory of history, for it is as novel as it is startling. But he gives in outline a series of facts which go far to support it. That theory takes into account the law of unity that underlies the works of the Creator and admirably harmonizes the workings of the human heart in its long history, with those of the physical world. The diastole and the systole of the physical heart of man, Mr. Cram sees reproduced in the thousand years' diastole and systole of historic man. In history he sees the heart of the race throbbing in five-hundred-year epochs, "a tide that rises and falls in obedience to some primal and unknowable law, signalized in its beatings by the lives of men who are the instruments of the will of God, and such efficient instruments that

now and then one almost feels that they themselves are the effective energy."

"The Great Thousand Years" of Mr. Cram are the years that extend from the time when Benedict of Nursia, the Patriarch of the Monks of the West and the Father of modern civilization, promulgated his rule in the year 510 of Our Lord to the year 1539, when, under the bidding of a tyrant, Richard Whiting, Benedictine Abbot of Glastonbury, sealed his faith with his blood. To many the statement will seem almost incredible. Yet novel and startling as the thesis may be, Mr. Cram has undoubtedly solidly built it up. Following, unconsciously perhaps, that scholastic theory of which in the "Substance of Gothic" he has already shown such a mastery, he sees in the Benedictine spirit, whether Cluniac or Cistercian, Augustinian, or Norbertine, Dominican or Franciscan, the form that vitalizes the society of those thousand years. The matter which that form vitalizes, the society with which it has to deal, is no longer the exhausted and effete stock of the South which had already done its work in Greece, Rome and Byzantium. It is the hardy stock of the North, the blood of Saxon, Frank, Burgundian, Lotharingian, and of the hardy tribes who looked upon the rugged shores and the billows of the northern seas. "The Great Thousand Years" are the offspring, then, he tell us, of the bridals of monasticism and northern blood.

COMMUNICATIONS

Letters, as a rule, should not exceed six-hundred words.

The Boy Scouts

To the Editor of AMERICA:

John F. Fogarty's article, "Boy Scouting for Catholic Youth," in your issue of June 8, proved a lucid and interesting treatment of a timely subject. His effort to explain the changed attitude of Catholic churchmen toward the Boy Scout movement is commendable; how far his effort succeeded, must be left to each individual reader. In my opinion, vital phases of the question are left untouched.

The apparently radical change in the attitude of Catholic churchmen and educators in regard to this movement is very disturbing; many laymen are bound to be dismayed by such changes of Catholic opinion. As "scoutmaster" for a Junior Holy Name society, the past three years, conducting hikes, camping trips, etc., at considerable expense and an almost endless amount of troubles, my efforts to keep the Catholic lads from this scout movement, have been constant and successful. I was acting with the approval and at the request of the parish priest; I was led to believe that the movement was not the thing for Catholic youth. Now after three years of untiring effort, comes a reversal of opinion; this Holy Name Society is disbanded and supplanted by a troop of scouts! I hear the very movement from which I have been striving to keep the Catholic boys, openly recommended and lauded from the Catholic pulpits of the city.

Mr. Fogarty did not explain the position of Catholics regarding the boy scout manual. This is the official handbook of the society, which scouts are supposed to possess, to read and to study. In the chapter on "Health and Endurance," under the division "Conservation," a disgusting little dose of sex hygiene is administered to boyish readers, and a book on sex hygiene is boldly recommended to them. Are we to understand that Catholic scouts are permitted to read such matters? If they are forbidden the official scout manual, their position becomes inconsistent.

Again, how are Catholic troops going to maneuver around the question of summer encampments? In this city, where conditions are perhaps typical, the scouts maintain an elaborate camp where all troops of the city gather during the summer months. If the Catholic lads are recognized troops, they will be expected to attend the regular camp. They are thus brought into contact

with the boys of various denominations and their leaders, as they would be in the public schools. They will have their Catholic scoutmasters, perhaps, but so would they have a sprinkling of Catholic teachers in the public schools. The same applies to patriotic gatherings in the Protestant churches, boy scout participation in public affairs, such as Billy Sunday revivals, Y. M. C. A. meets, etc. If it is necessary to safeguard the faith of Catholic soldiers at enormous expense by maintaining the K. C. army work, it should be even more necessary to safeguard Catholic children by keeping them in distinctively Catholic societies, and especially growing boys, whose fathers and brothers are fighting the battle of freedom.

We are surprised at the extremely large percentage of Catholic boys fighting for liberty in France. They are not the product of the Boy Scouts which has existed in America only for a brief ten years, but of the Junior Holy Name societies and the St. Aloysius Sodalities. Even the small branch of the Holy Name with which I was connected, in the three brief years of its existence, gave two seventeen-year-old boys to the service.

Another disadvantage arises from the notorious apathy of Catholic laymen, scored so frequently in these columns. Upheld for a time by the novelty of the thing, Catholic scoutmasters will soon lose interest. Then the Catholic troops will languish and die. The boys, however, will have been given the taste for "scouting" and we shall see them enrolled by the hundred among the Protestant Church troops. Satisfactory Catholic scoutmasters will continue to grow rarer as the Catholic men continue to respond to the call of their country.

The belief that the Catholic Church has to keep up to the times, is a fallacy. By keeping behind the times, the Church has saved civilization for the world. During the decline of the Roman Empire the infant Church had to decry courageously even the art of pagan Rome. She saved civilization, however, and it was not long before she produced Cimabue, Giotto and their followers, even to Da Vinci and Raphael. We need have no fear of our God-guided Church getting behind the times. For my part, the idea of the "Ancient Beauty" getting into the boy scout business, to keep up with the times, actually hurts!

I fail to see how the Scout movement, at its best, can be any improvement over the glorious confraternity of the Holy Name of Our Lord Jesus Christ, for Catholic boys at least. Nor can I see why the better features of the movement cannot be embodied in the Junior Holy Name Society, or any other Catholic boys' organization. A tasteful uniform could be adopted, branches formed under a national board, along the same lines as the scouts. The fact that a certain weak type of American Catholics object to the religious name is to be deplored; surely, there is little danger of inculcating too much piety among Catholic youth in this day and age.

Grand Rapids.

HUBERT HART.

The Chapel at Annapolis

To the Editor of AMERICA:

I was greatly interested in Mr. McWilliams' letter proposing a Catholic chapel at the Naval Academy, and hope it will soon be feasible. The naval authorities show the midshipmen every consideration in the exercise of their religion, but at the best it is difficult for the Catholic men to attend to their duties. St. Mary's, the Redemptorist church in Annapolis, is the only Catholic church in the city and serves too for several country districts. It has a large and mixed congregation, both of city and country people, besides the midshipmen and Catholic residents in the Naval Academy, and there are at present only two priests to do the work of the parish, besides attending two country missions, at Millersville and Robinson respectively. These priests are full of piety and zeal, but they are heavily taxed, and outside of the routine work, they are unable to accomplish many of those things that are needful in order to

raise and keep Catholic standards to the high plane so necessary, particularly in times like these when all religion is on trial as never before, with opportunities for good as never before. There are many things I would like to see accomplished for Catholicism, but the most practicable project from a financial standpoint is a chapel at the Naval Academy, where our Catholic midshipmen can attend Mass, not only on Sundays and holy days, but every day, where they can assist too at Benediction and other devotions, and have the Blessed Sacrament near enough for frequent visits. We can imagine the great good that would result. As it is, the midshipmen can attend one Sunday Mass only in town; they cannot get to Confession on Saturday, but have to go to Confession during Mass. There is usually only one available priest to hear Confessions at this Mass, and sometimes, though they hurry as fast as they can with propriety, the Confessions are not through in time for all to receive Holy Communion until after Mass; then they have to hurry immediately back to the Academy, making their thanksgiving on the way. But under these trying circumstances, which are the best that can possibly be arranged under regulations, the devotion of the midshipmen, their manner of assisting at Mass, going to Confession, receiving Holy Communion, are truly edifying, while never, no matter how hurried they may be, have I found them failing to show the courtesy of true Catholic soldiers. I must relate an incident:

It was the Sunday before the Feast of Corpus Christi when I attended the seven o'clock Mass, which is the midshipmen's Mass. I usually go at eight o'clock and had forgotten it is the midshipmen's privilege to go to Confession before the civilians. Arriving early, I went up at once to Father Rector's confessional. There was one midshipman ahead of me; seeing a lady approach, he bowed and stepped back, which I acknowledged with pleasure as an act of pure chivalry, for "first come, first served" is the rule at the confessional and altar rail, regardless of color, age, sex or race. Possibly as unaware of the midshipmen's privilege as I, a number of civilians were in line on the other side. Presently the whole squad of midshipmen arrived and lined up on both sides of the confessional, and there was quite a crowd of civilians also. As Father Rector came in he announced that the midshipmen would be heard first. I immediately entered the pew nearest me and knelt there to wait. As I left I heard a murmur of protest from the midshipmen behind me, whose soldierly chivalry shrank from seeing a lady give place to them, but I shook my head and signified my willingness to wait. Then the midshipman who had first relinquished his place to me, stepped forward and insisted I enter, holding the door of the confessional open and closing it after me. At the altar rail I again received the same chivalric courtesy. A midshipman, himself going to Communion, guided me through the crowd to an opening at the rail, although I am sure he lost his place and had to wait. Now there was a large crowd in church that morning and the midshipmen had every right to exercise the privilege given them by the Rector, yet they let their privilege wait on courtesy. They are strangers to me, but they have my earnest prayers. These are the kind of Catholic soldiers we need, whose devotion and chivalry is excelled only by the Catholic knights of King Arthur's Round Table. Knighthood today is not dead, for the Catholic religion still lives to foster this spirit in the hearts of her men. Catholic mothers have every reason to be proud of their boys at the Naval Academy. May they soon have a chapel there!

Annapolis.

EVA DORSEY CARR.

The Oklahoma Decision

To the Editor of AMERICA:

In AMERICA of June 8, Father Blakely states that "the Oklahoma decision, finding intent of the law in the intention of the legislator indicates that in case the State Legislature should

enact a law for the specific purpose of forbidding the Mass we should have no redress in the State Courts, and if the opinion of those commentators, most in favor, be accepted, we should have none in the Federal Courts." The Oklahoma decision presents no such indication, neither does that or anything else indicate that the commentators referred to are "most in favor." Judge Owen, voicing the Supreme Court of Oklahoma, did not base his opinion merely on the actual intent of the Oklahoma legislators. He did consider that intent, as Justice Brewer, whom he cited, has considered the intent of Congress regarding the Holy Trinity Church case; but the U. S. Supreme Court Justice had gone further; and Judge Owen went along with him, embodying Judge Brewer's opinion in his own: "But beyond all these matters no purpose of action against religion can be imputed to any legislation, State or national, because this is a religious people."

Having quoted or referred to Judge Brewer's exposition of the historical foundation for his conclusion, Judge Owen cites the Enabling Act whereby Congress required the Oklahoma Constitution to provide that "perfect toleration of religious sentiment shall be secured, and that no inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship." He finds similar and constant recognition of religious obligations in the various State Constitutions, and having asserted the national necessity thereof, adds: "We should not impute to the framers of our Constitution, and to the members of Congress who enacted the Enabling Act, the intention to prevent or interfere with public worship."

Justice Brewer's statement extends the basis of the Oklahoma opinion, which embodies it, to all legislative intent, State and Federal, and therefore far beyond the intent of Oklahoma's legislators; and Judge Owen's repeated insistence on the requirements of the Enabling Act extends it to all State Constitutions formed under like requirements. Hence, should such a State enact a law specifically forbidding the Mass, the logic of the Oklahoma opinion would compel any court, State or Federal, to pronounce, that such a law is contrary (1) to the general intent of legislation in this country, State and National, "because this is a religious people," (2) to the intent of Congress as manifested in Enabling Acts; and that it is, therefore, invalid. The court could find other grounds for redress, but these of the Oklahoma decision, would suffice.

New Hampshire's former religious restrictions, and others of the kind, no more prove constitutional warrant therefor, than did the acts of the Hartford convention, of South Carolina, and of the Southern Confederacy prove that Secession is Constitutional. The extreme State Right contention, on which these acts were based, died between 1860 and 1865, and its death was Constitutionally recorded, 1868, in the Fourteenth Amendment. The New Hampshire point would have pertinence only in case the Supreme Court had since pronounced that State's restrictions constitutional. It has not done so.

We should certainly "watch local legislation"; but in many States all our watching would prove futile once legislators of the Catts variety become satisfied that they can legislate against us constitutionally. It is time to stand together for all our constitutional rights, State and National, and cease to engage in controversy while Rome is burning. M. KENNY, S.J.

A "Technical Foul"

To the Editor of AMERICA:

"The letter killeth, the spirit quickeneth!" Thus quoth I after writing a check for the revenue officer to be drawn from the meager treasury of the Young Men's Sodality of St. Mark's Church. And we are still facing the 200 per cent penalty for not collecting or making returns of war tax on a total admission of approximately 937 persons to games during the

basketball season of 1917-18. Like hundreds of other boys' clubs, this sodality was organized for the religious, moral and educational good of the young men of this little Catholic parish. Club rooms were devised with the help of beaver board, etc., in one end of the parish school basement, and the school hall has been utilized for a gymnasium.

But as every manly priest knows, one cannot keep the boys coming to monthly Communion in a body, or attending meetings regularly where topics of educational and national importance are discussed, one cannot get them to come to the clubrooms nightly to spend a few hours of innocent recreation in a healthful moral atmosphere, usually with their spiritual director, one cannot accomplish all or any of these religious, moral or educational ends without the means of honest attractions, amusements, clean sports and even a "feed" now and then. In fact in order to get our ordinary working boy to join the club the successful director must almost completely cover up the religious and moral aim and make it appear as a social and athletic organization. Hence we have our piano and pool tables, our bowling alleys and basketball court, etc. These attractions, however, entail great expense for equipment and suits, lighting and heating, wear and tear, not to mention the guarantees to visiting teams. Whence the "wherewithal"? Paid admission to games and entertainments is the ultimate answer.

Then just when you have closed the indoor season and are thanking goodness that the boys escaped bankruptcy, when you have paid \$4.25 for the window that was broken the night of the big game, and are counting the remaining change to see if you have enough to repair the tennis court, along comes the revenue officer, flashes his badge, tells you your sodality is a social and athletic association, "an organization within an organization," and because your money is not turned *directly* over to the church treasury, though you know it amounts to the same thing, you are taxable and accountable to Uncle Sam for that 200 per cent penalty. And incidentally he tells you that the Y. M. C. A., whose team you beat twice last season, refuses to pay anything because it is an organization maintained for religious, educational and charitable ends, and that it will escape taxation.

Now I know that there are many ways of getting around the difficulty. I am mindful of Chesterton's remark that "the best way to get around some things is to swallow them." But we are not trying to teach the boys to evade the laws, and we are not going to swallow this silently, because it would stick in our Catholic crops too long. Our boys' clubs are doing too much good for the nation to be put out of business by the Federal law. Hence it would seem that this law in question was not intended to bind in these circumstances.

H. L. A.

The Time for the Eucharistic Fast

To the Editor of AMERICA:

Will you kindly oblige me, and probably many other readers, by deciding when the Eucharistic fast should now begin. Is it to be observed according to the ancient sun time, or is "from midnight" to be reckoned according to the congressional limited put-the-clock-forward-until-October rule? The doubt came to me the other day, but remembering the lessons of my happy convent school days, at some personal inconvenience, I did not act as I would have liked. But how about future emergencies of similar tenor and import?

New York.

K. B. M.

[The daylight-saving scheme has not altered the actual hour of midnight; it has merely set forward our watches and clocks one hour. When they indicate one o'clock a. m., it is really midnight. Therefore if one fasts from midnight, that is one o'clock by the present reading of our time-pieces, he is keeping the Eucharistic fast.—Ed. AMERICA.]

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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The Holy Father's Day of Prayer

ON May 11 President Wilson, it will be recalled, issued a proclamation urging the people of the United States to observe Memorial Day this year as a day of "public humiliation, fasting and prayer," on which they should offer "fervent supplications to Almighty God for the safety and welfare of our cause, His blessings on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth." Without question every Christian in the land rejoiced to see our Chief Executive officially attesting that "It has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in the affairs of their common life," and begging all his fellow-citizens to beseech Almighty God to "forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right and to purpose only those righteous acts and judgments which are in conformity with His will." For that proclamation, being a humble acknowledgment of God's sovereignty and of our utter dependence on Him, presented a striking contrast to the absence of any similar official acknowledgments on the part of the European belligerents.

By a remarkable coincidence, on May 10, just a day before President Wilson issued his proclamation, Our Holy Father, Pope Benedict XV, by a *motu proprio* addressed to the Universal Church, named June 29, the Feast of Rome's chief Patrons, the great Apostles, Sts. Peter and Paul, as the day on which all the clergy and all the Faithful should unite with his Holiness in earnestly entreating Almighty God speedily to "give back His peace to the world and restore the reign of charity and justice among men."

After reminding his children that since he took up the

burden of the Supreme Pontificate, almost four years ago, his Holiness has with anguish of heart shared in all the sorrows and sufferings of his children of every race and nation, he assures them that out of a burning desire to bring the war to an end he has "omitted nothing which consciousness of his Apostolic duty or the charity of Christ suggested" to him. He realizes, however, that Almighty God, "who rules the hearts of men and the course of events," and who "heals whilst punishing and forgiving saves," must first be appeased and made to forget the just anger which the world's iniquity has aroused in Him. "Humble and suppliant prayer," the Pope continues, "offered with perseverance and trust, will contribute much to this end; but more efficacious still in obtaining the Divine mercy is the Holy Sacrifice of the Mass in which we offer to our Heavenly Father Him 'who gave Himself in redemption for all,' and lives still to intercede for us."

The Holy Father ends his letter by expressing the hope that if every priest in the Church, with all the Faithful of course assisting, will celebrate Mass that day and unite their intentions to his, the restoration of peace to the world will not long be delayed. "Thus will the whole Catholic priesthood," his Holiness says in conclusion, "in union with the Vicar of Christ, offer on every altar in the world the Host of propitiation and of love and by doing violence together to the Heart of God will strengthen the hope that at length that for which all people long may be realized: 'Justice and peace have kissed.'

The Pope's choice of the day and his selection of the means for propitiating Heaven and thus securing the return of peace could not be bettered. For the two great Apostles on whose feast the prayers of Catholic Christendom are to be offered up will effectively intercede with God to give the world that freedom from war's horrors which is so necessary a condition for the spread of the Faith among heathen peoples. St. Peter, the foundation stone of Christ's Church, will surely pray that the sheep and lambs committed to his keeping may no longer be scattered and ravaged by the dogs of war, and the holy Apostle Paul, the preacher of truth and the doctor of the gentiles, will not cease to intercede for the beloved little ones, whom he brought forth in Christ, until God mercifully lays aside His anger and gives them peace. But far more efficacious even than the intercession of Sts. Peter and Paul is the clean oblation that will be made on all the altars of the world between the rising and the setting of June twenty-ninth's sun. For every priest in the Church will doubtless offer to God on that day for the Pope's intentions the unbloody sacrifice of propitiation which speaketh better than the blood of Abel, and will celebrate the mystical immolation of Our Divine Redeemer Himself, and by thus rendering God a satisfaction more than sufficient to atone for the sins of ten thousand worlds, will hasten the coming of a just and permanent peace.

The Saloon and the Moving-Picture

IT is not a sin to take a sober glass of beer, but in some States it is a crime. The promoters of the traffic in strong drink used to protest, often with tears in their pleading eyes, that they had no connection with certain vicious elements that infested the trade. But there were times when even the most determined anti-Prohibitionist that ever set foot on a rail felt that these protestations rang with a strangely hollow sound, for in more than one community it was quite clear that the vicious elements held the whip-hand. To curb the lawless, warnings proved insufficient; either the liquor trade was blind to the signs of the times or it had never learned to stop, look and listen. As a result, the demon Prohibition now stalks in many States which were once the unchallenged hunting-ground of the demon Rum.

What has happened to the saloon may be the fate of any group of men who undertake to supply the public with its relaxation or amusements. The radical Prohibitionists have won, for the present at least, and in many communities, their fight against "alcohol." For the most part they found few friends in Catholic circles, but if they will now use their undoubted energy to promote a decent standard of morality among moving-picture producers they may count their Catholic friends by the thousands. It may or may not be a holy deed to come between a man and his drink, but none can doubt that it is an excellent thing to come between the public and the harpies in the moving-picture trade, who are now striving to commercialize indecency. The bad saloon was a source of much immorality, but the uncensored moving-picture, with its possibility of suggesting evil to millions, is a source of degeneration almost infinitely worse. "An investigation of film exhibitions on sale at the various exchanges, and displayed in theaters in all parts of the city," reports the *Chicago Tribune* for June 15, "disclosed that the sex-lure is one of the principal stocks in trade." Yet Chicago is supposed to exercise a fairly strict censorship, and if this is the case in the Western metropolis conditions must be immeasurably worse in those benighted communities which regard censorship as "puritanical."

In all States where it still exists the saloon is under at least some legal restrictions. With a few honorable exceptions, no State has yet subjected the moving-picture to censorship. A cynical disregard for decency, displayed for years, is one reason why in so many localities the saloon is now under the ban. The moving-picture producers, if they are wise, will be quick to take warning. It would be ridiculous to condemn the moving-picture as intrinsically evil, but unless the producers clean house at once they may look for State and municipal legislation of a radical type in the near future. The war has taught us many practical lessons, and it is beginning to teach us the folly of inveighing against the social evil as long as we permit the ever-popular "movie" to pander to licentiousness.

Chaplains Across the Sea

WEEK by week, since the appointment of the Right Reverend Patrick J. Hayes, Auxiliary Bishop of New York, as Ordinary of all Catholics in the American forces, the Catholic journals of the country have stressed the need of more and yet more military chaplains. As our men go across the sea in increasing numbers, this need becomes daily more acute. Mindful of the duties of his unique and important position, Bishop Hayes is calling upon our priests, appealing to them, both as Americans devoted to their country and as ministers of the Most High, to follow their young parishioners. The need is grave, but that it will be met none can doubt. Whenever duty has called, whether to the bedside of the dying, to the battlefield, to cities stricken by the plague, the American clergy have never failed to give a generous response.

Yet it cannot be denied that, as our younger priests go abroad, a serious question arises at home. Far from being a "priest-ridden" people, as the unthinking among our separated brethren would have it, the clergy now at the disposal of our Bishops barely suffice to meet the work in hand. Judging by the experience of the Allied armies, the mortality among chaplains is high, and of those who return it is reasonable to suppose that some at least will never be able to take up again the onerous life of the American priest. Planning for the future, his Eminence, Cardinal Gibbons, has obtained a rescript from the Holy See authorizing him and, doubtless, the other American Bishops to ordain after the third year of theology. This emergency measure, while lessening the strain in some degree, will not entirely do away with the difficulty. A priest is not made in a day; only after years of preparation does he kneel in the sanctuary to be clothed with his awful powers.

But whatever the hardships of the present and the future, the great need of our soldiers will urge our younger clergy to volunteer their services as military chaplains, nor can we fear that the interests of religion at home will be thereby put in peril. Experience has generally shown that in those countries blessed with zeal for the foreign missions, religion has flourished exceedingly. If we are generous in sending our clergy to the battle-fields of Europe, to minister under the most trying circumstances to our boys who have left all to fight for our common country, we may rest assured that at home we shall not lack the blessing of our Father in Heaven.

The President's Testimony

MANY people are restless these days and some are quite hysterical. Their imaginations are aglow with the terrors or glories of war, as the case may be, and there is a reaction on the nerves, which finds outlet in sundry amusing ways. One consequence of this is that editors will scarcely pine away for lack of diversion. Their mail-bag is heaped high with letters which bristle with wonder-points that resemble the pikes of Ireland's

fateful '48. This is as it should be, for editors are a canny lot, a *gens lucifuga*, so fruitful of darksome plots and plans that the salvation of the country depends on the ability of their friends, and others, too, to expose them or to enlighten them. And this is an example of the enlightenment, an abstract from a letter signed with the mellifluous name "Pelles":

Of course everybody knows that your Church has been an age-long and consistent foe of democracy, both within itself and in civil society. In fact, it was the originator and preserver of the tyranny of the Middle Ages. It is too bad that in those days there was no Wilson to testify this to the world. . . .

For the sake of his sweet name, and, no doubt, for other reasons also, Pelles should be spoken to gently. Poor lad, or is it lass? he has never read history with an unclouded eye. However, there is hope for him. Mr. Wilson is his hero, whatever the President of the United States says is true, convincing beyond appeal. Be it so; no one, least of all an editor, cares to add to Mr. Wilson's present trials by contradicting him. And fortunately in this particular case there is no reason for lack of agreement, for in his "New Freedom" the President of the United States has written:

There is one illustration of the value of the constant renewal of society from the bottom that has always interested me profoundly. The only reason why government did not suffer dry rot in the Middle Ages under the aristocratic system which then prevailed was that so many of the men who were efficient instruments of government were drawn from the Church, from that great religious body which was then the only Church, that body which we now distinguish from other religious bodies as the Roman Catholic Church. The Roman Catholic Church was then, as it is now a *great democracy*. There was no peasant so humble that he might not become a priest, and no priest so obscure that he might not become Pope of Christendom; and every chancellery in Europe, every court in Europe, was ruled by these learned, trained and accomplished men, the priesthood of that great and dominant body. What kept government alive in the Middle Ages was this constant rise of the sap from the bottom, from the rank and file of the great body of the people through the open channels of the priesthood. That, it seems to me, is one of the most interesting and convincing illustrations that could possibly be adduced of the thing that I am talking about.

Pelles' nerves are quiet. President Wilson has spoken.

Peter Skarga

Of late, attention has been called in the press, both secular and Catholic, to the many-sided Polish patriot and genius, the Jesuit Father Peter Skarga, with whose works the readers of AMERICA have already been made familiar. "If thou wouldst become a good preacher, read Skarga; if a philosopher, read Skarga; if a theologian, read Skarga; if an historian, read Skarga; if a statesman, read Skarga; if a Christian, read Skarga; Skarga has become all things to all men." Such was the sage advice of the poet Woronicz, later Archbishop of Warsaw.

The memory of Skarga is particularly recalled at the present moment because of the remarkable passage in his patriotic speech before the Polish Diet, in which he predicted the fall and dismemberment of his nation, and with the same assurance pointed to its future resurrection. But if the great Polish Jesuit is hailed today as the prophet of his country's sorrows and of its renewed life, at the very moment when for the first time we behold the Polish banners waving side by side with the flags of the Allies; if he is regarded by his poet-biographer as the model of impassioned eloquence, the monitor of statesmen, the crown of historians, philosophers and theologians, no less than the ideal Christian and a new Paul, who indeed proved himself to be all things to all men, the editors of a recent press bulletin of the Central Verein have still another glory, perhaps the greatest of all, to add to his renown: "If thou wouldst be efficiently active in social work," they recommend, "read the writings of Skarga and study the history of his social and charitable endeavors."

Skarga's interest in soldiers' welfare work is manifested by his authorship of a soldier's prayer-book containing prayers and meditations "wonderfully beautiful." So, too, after more than 300 years, the Brotherhood of Mercy, wisely planned and erected by him, continues today in its beneficent course precisely as it was founded by him. Through the establishment of the Confraternity of St. Lazarus, for the care of cripples and beggars, he became the precursor of St. Vincent de Paul by more than an entire generation. As early as 1586, the first *mons pietatis* was erected by him, "the chamber of the needy," as he named it. "He drafted the regulations and provided that no profit should be gained from the transactions of this 'chattel loan bank' for the poor. It was also the first savings bank and served in various ways to prevent exploitation of the needy by usurers."

To this truly marvelous man and indefatigable worker must be ascribed, furthermore, the "Chests of St. Nicholas." The idea, we are told, was suggested to him by the work of a society founded at Rome to provide indigent and worthy girls with a suitable dowry, enabling them to marry and preserving them from the dangers of vice. He was, moreover, the apostle of peace and unity among his countrymen. Multitudes were brought back by him into the true Fold of Christ, and the union of the Ruthenian Church with Rome was largely due to his efforts. Like a prophet of old, he rose up against the social and political corruption of his day and sought to avert the threatening evils from his land. All that man could do, he did to save it. It is well, therefore, that his name should now stand foremost among those that will be written at the head of the resurrected Poland, for a warning and an inspiration to all future generations. He is the soul of Poland's patriotism and religion, the voice of her highest aspirations and the hope of her returning glory.

Literature

ANOTHER LOGICAL ANGLICAN

ALMOST every clear-headed Anglican who is also honest and courageous eventually finds his way, no doubt, into the Catholic Church. Since the time of the Oxford movement, a long procession of pilgrims, led by John Henry Newman, and made up of the choice and master spirits of Anglicanism, have been journeying from Canterbury to Rome, and not a few of them, after searching the city of peace, have gazed back with wonder on the winding road they traveled and then, for the guidance of other pilgrims who have already set out indeed but have not yet reached their journey's end, they trace on the map, as clearly as possible, the path that led them safely home at last.

The most recent of these religious guide-books to appear is from the gifted pen of Mr. Ronald A. Knox, who was received into the true Church last year. On reaching his journey's end he at once sat down and described in detail his itinerary while the memory of its final stages was fresh and before the receding landscape was much altered by the Catholic atmosphere through which he now beheld it. "A Spiritual Aeneid" (Longmans, \$2.50) is the felicitous title Mr. Knox selected for his "spiritual biography." At the head of each chapter is placed an appropriate text from Virgil and the *Aeneid-motif* is admirably sustained throughout the volume from the time of his sojourn in the doomed city of Troy, representing the unreflective religious life the author led in the Establishment, his tarrying at the false goal of Carthage, i.e., High Church Ritualism, and finally his safe arrival within the lofty walls of Rome. The transparent candor and unerring logic of the volume, seasoned as they are by the author's genial humor and pleasant wit, for his pen is free from all bitterness, make the book no less fascinating as a biography than formidable as an apologetic.

Born in 1888, the youngest of a clergyman's six children, the author was reared in the tenets and practices of an "old-fashioned" Protestantism. During his early years he came under few Catholic influences, but Catholicism as a "very real and very abominable factor in history" was strongly impressed upon him by such books as Kingsley's "Westward, Ho!" He writes:

I came to assume, as all normal non-Catholic boys assume, that because the Reformation was successful it was therefore right.

"Treason doth never prosper. What's the reason?
For, if it prosper, none dare call it treason—"

There was never a more piercing analysis of English historical methods. The losing side is wrong because it lost; William of Normandy was a patriot, Philip of Spain a tyrant. The Reformation may be cherished by its devotees because the fires of Smithfield failed; it is recommended to the hearts of Englishmen because the hangings at Tyburn succeeded.

Entering Eton in due course, young Knox was taught there a religion which the boys' "mothers believed in and their fathers would like to . . . supernatural in its nominal doctrines, yet on the whole rationalistic in its mode of approaching God." He calls it a dye that does not survive as a rule "even the relatively gentle mangle of a university education." As the author's career at Eton was a brilliant one, for he was captain of the school, a first-rate classical scholar and the author of a clever book of lampoons, he went up to Balliol College, Oxford, with "expectations." Moreover, he was quite pious as a boy. Early Ritualistic proclivities made him "adopt some of the gestures of Catholicism," led him to communicate every Sunday, and even during the week, and he records that toward the close of his stay at Eton he "had a strong sense of the patronage of the Mother of God."

On entering Oxford, Knox threw himself whole-heartedly into the University's life, was very active in the college societies and acquired an "unenviable reputation for defending the indefensible," talked some evenings at as many as three separate and unrelated meetings, and contracted such an extraordinary distaste for the obvious that he thinks on looking back that he would probably "have become a Catholic earlier, if Catholicism were not so glaringly obvious." During Mr. Knox's Balliol days his Papistical propensities grew more and more pronounced. He never failed to "hear Mass" on Sundays, generally at the Cowley Fathers' church, and sought shrift four times a year. Pusey House, however, was his "spiritual home," for one of its librarians was his "director," and he was accustomed to attend "early morning celebrations" there with the "few righteous men" of the university kneeling all around him.

In 1900, Mr. Knox visited the Monks of Caldey, who were still hopeful then of being able to graft the Benedictine rule on the Anglican system. There he first met men who "said their Mass" every day, and there too he learned to believe in the intercession of saints and to love the Divine Office. The deplorably Protestant character of the Anglican Episcopate, he records, was so keenly realized at Caldey that a stranger listening to the conversation there "might have imagined 'bishops' to be the name applied to some secret band of criminals." It was also in the summer of 1909 that a sermon he heard made him realize the unique position of Our Lady. The effect of Knox's stay at Caldey was to make him measure the satisfactoriness of all the churches he subsequently visited "by the degree in which they approximated to the island ideal."

In 1910, Mr. Knox, realizing that his view of Anglicanism was not one "tolerated in respectable circles," thought of submitting to Rome, but, stifling his scruples, began to prepare for ordination instead, going into residence at Trinity. He there became very intimate with a circle of clever young ministers of strongly Romanizing tendencies who "declared eternal war on Cant, on Proudieism with its parasite Thumbledom, on clergymen who pulled long faces, talked in unnatural voices, breathed an atmosphere of artificial heartiness, or in general behaved in a fashion for which I coined the epithet 'unctinuous.'"

After being ordained deacon, Mr. Knox read both the Roman Breviary and the Prayer Book every day, accepting the latter obligation as "a sort of penance for the schismatical acts" of his forefathers. It was at this time too that he lost his heart to Virgil, on whom he gave a course of lectures, making of the Sixth Book a discourse on purgatory. Having learned to "say Mass" just like a priest, Mr. Knox was duly ordained, and from that time made it a rule to "celebrate" daily if he possibly could. He soon learned however to divide Anglican churches into those where he was not asked to preach and those where he was not allowed to say Mass. "Yet I do not think I ever doubted," he says, "that I was 'right where I was.'"

It was at this stage of his career that Mr. Knox wrote his clever pasquinade, after Dryden's manner, entitled, "Absolute and Abitophell," satirizing Mr. Temple's "Foundations," an Anglican book which he subsequently attacked again in a solid work called "Loose Stones." In the Lent of 1913, Mr. Knox's Benedictine friends at Caldey nearly all entered the Church, but that event does not seem to have disturbed him much, though he soon began to examine seriously the grounds of his "loyalty." "Am I being loyal—*what to?*" he asked himself. To the Prayer Book? Hardly, for that seemed to the inquirer as monstrous as talking about loyalty to the Breviary. To his Bishop? No, for he was only a fallible and vacillating servant

of the Crown, who merely administered the law of Parliament. He finally decided to be "loyal" to "all the decrees and traditions which were operative in the English Church in (say) 1500, before the breach with Rome."

The renowned Kikuyu controversy drew from Mr. Knox another clever pamphlet after the manner of Swift entitled "Reunion All Round," in which he argued that if it was the duty of all Christian bodies to sink their differences and unite in worship, why should the movement be limited to Christians only? What about the Jews, Mohammedans and Brahmins? Shall they be excluded? From Mr. Knox too, as was to be expected, came that witty digest of the report of the Archbishop's Commission on the Kikuyu Conference: "That the service at Kikuyu was eminently pleasing to God, and must on no account be repeated."

During the August the war broke out Mr. Knox made a three weeks' retreat, during which he swept his soul well. A month later he published a new pamphlet called "Between Two Extremes," in which he attempted to define the maximum of Catholic belief that the Anglican formularies would stand. What sort of a Church was that, he began to ask himself, which today is and tomorrow is cast into the oven? Was his religion to depend, "not merely on a particular interpretation of 1548, but on a particular interpretation of 1918"? Up to this point, it seems, Mr. Knox had had no doubts about the reality of his priesthood and the validity of the Anglican sacraments. But on the occasion of his brother's "first Mass" his mind began to be filled with misgivings on these questions:

Mr. Knox then began to read anti-Papal books, but their effect was to prejudice him more and more in favor of the Pope. Some friends attributed his attack to "Roman fever" or to "war nerves" and advised him to take no decisive step till peace was declared. Others urged him to "read round" the subjects of the Papacy and the Reformation historically. This he did and Milman gave him new light on the question. For that Protestant historian, Mr. Knox observed, "comments upon the extraordinary precision with which, time after time, the Bishops of Rome managed to foresee which side the Church would eventually take in a controversy and 'plumped' for it beforehand." Milman attributes this "uncanny capacity" largely to the cunning of the early Popes, but it occurred to Mr. Knox that, "There was another explanation. I could have laughed aloud," he wrote. The meaning of the word "Catholic" in the early Church brought further light to his inquiring mind. He found that if you ask a Catholic what the Catholic Church is you are not "met with the irritating circular definition. 'The Church which holds the Catholic Faith;' you are told, is the Church" in communion with the Bishop of Rome.

The day of Mr. Knox's conversion was not far off now. Realizing with Plato that there is no greater sin than misleading a fellow-creature into false belief, he stopped preaching, but consented to give the boys of Shrewsbury School Sunday evening "talks" of an ethical nature. He continued to "celebrate," however, though it made him "acutely miserable" to do so. He then gave up teaching altogether, found work in the War Office instead, and seemed for a time to feel little concern about his spiritual state and was content to let himself drift, devoutly hoping however, if he should be struck by a Zeppelin bomb, that his soul would be saved owing to his state of "invincible indecision." But finally an earnest retreat our Virgilian pilgrim made at Farnborough Abbey rid his mind of the last vestige of doubt as to what course he should pursue. Mr. Knox finished the Aeneid the night before he sought the bosom of the Ancient Mother and was received into the true Church. He announced to Father Martindale his decision by sending him a reference to a line in the Sixth Book: "Jam tandem Italiae fugientis prendimus oras"; at length we gain the fleeting shores of Italy.

WALTER DWIGHT, S.J.

REVIEWS

You No Longer Count (*Tu N'es Plus Rien!*). By RENÉ BOYLESVE. Translated from the French by LOUISE SEYMOUR HOUGHTON. New York. Charles Scribner's Sons. \$1.50.

The central figure of this remarkable war-novel is Odette Jacquelain. When the story opens she is happily married and so devoted to her clever, handsome husband, Jean, that the mere thought of being separated from him even for a day is quite intolerable. Then France mobilizes, Jean is made an officer of reserves, and is slain in battle the first month of the war. His widow then refuses all comfort and determines to devote the rest of her days to keeping the memory of her husband fresh and living. But Odette failed to reckon on what a commonplace a heroic death for France was soon to become. For thousands and thousands of young men as amiable and gifted as her Jean go to their graves like beds and the only mark that distinguishes her sorrow from that of her bereaved friends is its selfishness. Realizing this, Odette takes up hospital work and accustoms herself to the sight and care of the desperately wounded. Her friends remind her, however, that she has not yet done enough, that she ought to marry again and rear a family for France. The end of the book finds Odette preparing to choose a blind soldier as a husband.

The novel's power lies in the description of the psychological reactions that bring her to this determination, and in the artistry with which the author shows how the conviction that the individual no longer counts in the present supreme struggle for the survival of civilization comes home forcibly to nearly all the men and women of Odette's circle. Mothers calmly behold their seventeen-year-old sons rushing to certain death and they marry off their scarcely adolescent daughters to the repulsive wrecks of war. "You No Longer Count" has had a large sale in France, and its author was recently elected to the French Academy. The translation appears to be a good one. W. D.

Japan at First Hand. Her Islands, Their People, the Picturesque, the Real, with Latest Facts and Figures on Their War-Time Trade Expansion and Commercial Outreach. By JOSEPH I. C. CLARKE. New York: Dodd, Mead & Co. \$2.50.

Information about the remarkable nation with whose entry into the world's family our own had so large a share is specially welcome just at present. It is also fortunate that it is here offered as first-hand observations of a man to whose long training as a journalist is united the charming literary facility that has made his prose and verse so widely admired. Mr. Clarke intends to present in his book a description of the Japanese people, their country, their lives, home, language, religions, temples, educational system, art, drama, industries, big and little, Parliament, politics, and finances today. Chapter after chapter attest how diligently and successfully he has accomplished his task. Yet that very success in most details of his narrative makes the surprise all the more manifest that a writer of his skill and an investigator of such keen perception should have nothing to say about Catholic progress when he treats of religion and education. The story of Xavier belongs, of course, to old Japan, but in the modern development of the Mikado's realm, over which Mr. Clarke justly grows enthusiastic, there has been much that Xavier's brethren of today have accomplished and deserving of mention. How is it that in the recital of "Japan's Educational Furore" there is no space for even a hint at the new Catholic University to which the Japanese Government has accorded so many privileges and honors? It would seem, too, that, in a book of nearly 500 pages, the growth and status of Christianity in Japan merited more than the six lines devoted to it on page 462. And how does Mr. Clarke reconcile this paragraph, in which he declares that "Christianity, including the Catholic, the Greek Church and several Protestant denominations, have many flourishing institutions," with the rather depre-

ciatory two pages of the Introduction (xxvi—xxvii), in which we are informed that Christianity "makes little progress"?

T. F. M.

BOOKS AND AUTHORS

The *Catholic Mind* for June 22 opens with Bishop Carroll's excellent paper on "Labor Problems and the Church." He shows that Catholicism has always been the workingman's stanchest friend and that the Church has a remedy for all his difficulties. The second article in the issue is the stirring address Father Michael J. Mahony, S.J., delivered on "Our Country and the President" at the banquet given by the first graduating class of the Fordham University School of Sociology. He calls attention to the fact that "In the face of the agnostic, materialistic, pantheistical teachings of the great universities of the land President Wilson dared to assert, because he expressed the convictions and faith of a religious people, that there is a personal God whose Providence rules the nations, to whose supreme sovereignty individuals and peoples are subservient, and to whom they owe uncompromising allegiance." Then follows a sparkling paper by Gilbert K. Chesterton on "The Superstition of Divorce," and the number ends with some timely reflections on "Moving-Pictures' Malign Influence."

Emile and Tita Cammaerts have written for E. P. Dutton's "Schoolmate Series" a story of Belgian child-life called "A Boy of Bruges" (\$1.00). The authors tell how Pieter and Matthieu, two peasant boys, visit the great cities of Belgium, go to school, journey to the country and the mountains, help resist the German invader, etc. But neither lad seems to go to church or to be at all concerned about his religion, which seems passing strange in a Belgian boy. Florence Converse well says in her preface: "Belgium is feeding our souls, and we shall live in the strength of that spiritual food so long as memory lasts. Because Belgium has laid down her life rather than break her word, no other nation will ever again be able lightly to break faith with its fellows."— "Pieces of Eight" (Doubleday, \$1.40), by Richard Le Gallienne, is a good old-fashioned treasure-trove story in a modern setting and with a "heart-interest" in the person of the beauteous "Calypso" added. The familiar properties of this kind of tale, the dead pirate's chart, the "rakish" enemy craft, the chest of Spanish dubbloons, the grinning skeletons, etc., are cleverly used and the suspense is well-sustained.—Guy Fleming's "Over the Hills and Far Away" (Longmans, \$1.50) is a very interesting and admirably told story of a Scotch laddie of about the year 1776 who has thrilling adventures with smugglers, duelists, partisans of the Pretender, gamblers, highwaymen and fair ladies. He seeks and finds the lost heir of Glencairn, witnesses Paul Jones' victory over the Serapis, lives the turbulent life of the Edinburgh law-students, and comes triumphantly into his own at last.

In "Georgian Poetry, 1916-1917" (Putnam, \$2.00), are these lines by James Stephens on the fair colleens of "Westland Row":

Every Sunday there's a throng
Of pretty girls, who trot along
In a pious, breathless state
(They are nearly always late)
To the chapel, where they pray
For the sins of Saturday.
They have frocks of white and blue,
Yellow sashes they have too,
And red ribbons show each head
Tenderly is ringleted;
And the bell rings loud, and the
Railway whistles urgently.
After chapel they will go,
Walking delicately slow,
Telling still how Father John
Is so good to look upon,
And such other grave affairs
As they thought of during prayers.

BOOKS RECEIVED

D. Appleton & Co., New York:
From the Front: Trench Poetry. Selected by Lieutenant C. E. Andrews. With an Introduction by the Editor. \$1.00; American Negro Slavery. A Survey of the Supply, Employment and Control of Negro Labor as Determined by the Plantation Regime. By Ulrich Bonnell Phillips, Ph.D. \$3.00.

St. Augustine's Novitiate, West Hartford, Conn.:
The Religious Teacher and the Work of Vocations. By Rev. John B. Delaunay, C.S.C., Ph.D., J.C.D.

The Authors' Club, New York:
Feodor Vladimir Larrovitch. An Appreciation of His Life and Works. Edited by William George Jordan and Richardson Wright.

Benziger Brothers, New York:
Religion and Human Interests. By Rev. Thomas Slater, S.J. \$0.75; The Catholic Home. By Father Alexander, O.F.M. With a Foreword by His Lordship the Bishop of Salford. \$1.25; Our Lord's Own Words. By Right Reverend Abbot Smith, O.S.B., Vol. II. \$1.25.

The Century Co., New York:
The Roots of the War. A Non-Technical History of Europe, 1870-1914 A.D. By William Stearns Davis, Ph.D. In Collaboration with William Anderson, Ph.D., and Mason W. Tyler, Ph.D. \$1.50.

Christopher Publishing House, Boston:
Insight, a Record of Psychic Experiences. A Series of Questions and Answers Dealing with the World of Facts, the World of Ideals and the World of Realities beyond Death. \$2.00.

Dodd, Mead & Co., New York:
Great Ghost Stories. Selected by Joseph Lewis French. With a Foreword by James H. Hyslop, LL.D. \$1.50; The Graftons: a Novel. By Archibald Marshall. \$1.50; The New International Year Book, a Compendium of the World's Progress for the Year 1917. Editor, Frank Moore Colby, A.M. \$6.00.

George H. Doran Co., New York:
The New Book of Martyrs. From the French of Georges Duhamel. By Florence Simmonds. \$1.35; The New Revelation. By Sir Arthur Conan Doyle. \$1.00.

E. P. Dutton & Co., New York:
Over the Hills of Home, and Other Poems. By Lilian Leveridge. \$1.00; Maids, Wives and Widows. The Law of the Land and of the Various States as It Affects Women. By Rose Falls Bres. \$2.00.

Harper & Brothers, New York:
Americanism and Social Democracy. By John Spargo. \$1.50; Mimi. A Story of the Latin Quarter in War-Time. By J. U. Giesy. \$0.75. Abraham's Bosom. By Basil King. \$0.50.

B. Herder Book Co., St. Louis, Mo.:
Sketches for the Exercises of an Eight Days' Retreat. By Hugo Hurter, S.J., Ph.D., D.D. Translated by John B. Kokenge, S.J. \$1.25.

Henry Holt & Co., New York:
The New Rationalism. The Development of a Constructive Realism upon the Basis of Modern Logic and Science, and Through the Criticism of Opposed Philosophical Systems. By Edward Gleason Spaulding. \$3.50.

Houghton Mifflin Co., Boston:
Germany Her Own Judge. Reply of a Cosmopolitan Swiss to German Propaganda. By H. J. Suter-Lerch. Translated from the German; The Odyssey of a Torpedoed Transport. By Y. Translated from the French by Grace Fallow Norton. \$1.25; Cape Cod New and Old. By Agnes Edwards. With Illustrations by Louis H. Ruyl. \$2.00; An American Soldier: Letters of Edwin Austin Abbey, 2d. \$1.35; Right and Wrong after the War; an Elementary Consideration of Christian Morals in the Light of Modern Social Problems. By Bernard Iddings Bell. \$1.25.

B. W. Huebsch, New York:
The Poets of Modern France. By Ludwig Lewisohn, A.M., Litt.D. \$1.50.

Extension Press, Chicago:
Two Crowded Years. Being Selected Addresses, Pastorals and Letters Issued during the First Twenty-four Months of the Episcopate of the Most Rev. George William Mundelein, D.D., as Archbishop of Chicago. Foreword by the Right Rev. Francis C. Kelley, D.D.

Longmans Green & Co., New York:
Studies in English Franciscan History. Being the Ford Lectures Delivered in the University of Oxford in 1916. By A. G. Little, M.A. \$3.00; Oxford Poetry, 1917. Edited by W.R.C., T.W.E., and D.L.S. (Second Impression). \$0.50.

Loyola University Press, Chicago:
A Religion—With a Minus Sign: an Open Letter to Mr. John D. Rockefeller, Jr. By Rev. Joseph P. Conroy, S.J. \$0.05.

Erskine Macdonald, Ltd., London:
Drums of Defeat and Other Poems. By Theodore Maynard.

The Macmillan Co., New York:
Attack: an Infantry Subaltern's Impressions of July 1, 1916. By Edward G. D. Livingstone. With an Introduction by John Masefield. \$0.75; Draft Convention for League of Nations. By a Group of American Jurists and Publicists. \$0.25; The Rise of the Spanish Empire in the Old World and in the New. By Roger Bigelow Merriam, Professor of History in Harvard University. Volume I, The Middle Ages. Volume II, The Catholic Kings. \$7.50.

Robert M. McBride & Co., New York:
Interned in Germany. By Henry C. Mahoney. \$2.00.

Moffat, Yard & Co., New York:
The Book of Job as a Greek Tragedy, Restored with an Introductory Essay on the Original Form and Philosophic Meaning of Job. By Horace Meyer Kallen, and an Introduction by Professor George Foot Moore of Harvard University. \$1.25.

G. P. Putnam's Sons, New York:
Sea Power and Freedom. A Historical Study. By Gerard Fiennes. With an Introduction by Bradley Allen Fiske, Rear Admiral, U. S. N. Illustrated, \$3.50; Catholicity, a Treatise on the Unity of Religions. By Rev. R. Heber Newton, D.D. \$1.50.

Society for the Propagation of the Faith, 25 Granby Street, Boston:
A Catechism on Catholic Foreign Missions. Number 2. \$0.05.

Frederick A. Stokes Co., New York:
Grenstone Poems. By Witter Bynner. \$1.35; Ardours and Endurances. Also a Faun's Holiday and Poems and Phantasies. By Robert Nichols. \$1.25.

Schwartz, Kirwin & Fauss, New York:
An Elementary Handbook of Logic. By John J. Toohey, S.J., Professor of Logic and Metaphysics in Georgetown University, Washington, D. C. \$1.00.

EDUCATION

Education and the Poor House

HAMILTON SEARS, my young friend behind the foot-lights, was obviously nearing a conclusion. With an interest that was not wholly put on for the glad occasion, to wit, the thirty-eighth annual commencement of St. Anselm's High School, I listened to this young gentleman as he outlined a national social policy, based upon the soundest principles of Christian ethics. If followed by all good Christian men and suffragettes, this program would assuredly make our happy earth dance with corn and wine and oil, and all good things for mind and body and soul. But as I have been waiting on school and college commencements for more years than I am now willing to acknowledge, I had heard these sentiments before, and I confess that I began to breathe more contentedly, when I perceived that my young friend was preparing to draw by sure and easy stages into the terminal. For he was to be followed by a clergyman, a veteran educator, in an address to the "graduates."

PUTTING HIM AT WORK

NOW I know that many things were said by him, which will not be soon forgotten either by the youthful graduates, or by their friends who had gathered to grace the scene. But as for myself, what stirred me most was his appeal, that every father and mother there before him be prepared to assume the further burden of "sending the boy to college." He reminded them, that, while a boy who had finished the high-school course was better fitted, other things being equal, to make his way in the world, than the boy whose schooling terminated with the eighth grade, yet, after all, the high school was only the necessary preparation for the acquisition of something higher, a college training, without which the Catholic young man of the future will be under a heavy handicap. Education, only a few years ago the privilege of the favored class in this country, was now being made the possession of the many outside the Church, and if the prizes of life were numerous, the educated always bear away the lion's share. Like wisdom which, in some measure it confers, it is a pearl of great price, and Catholic parents ought to be willing to pay a great price for it. "To put the boy to work" is a temptation to which many yield, and in these days of high prices, perhaps we ought not to bear too heavily upon those hard-pressed parents who succumb. Nevertheless, it is a short-sighted policy.

OUR JEWISH BRETHREN

THE speaker added an example, drawn from his years of experience in directing large educational establishments. "I have known many parents, parents of all nationalities," he said, "who came to my office to give notice of a boy's withdrawal, because 'he can get work at eight dollars a week.' But I have never had that experience with a Jewish father or mother. For it is the Jew who recognizes that in whatever way education may 'pay,' it almost always pays in financial returns." The example reminded me of a paragraph which I clipped some years ago from the pages of a Jewish weekly magazine. "Will an education pay?" asked the writer. "Pay in what? In money? In nine cases out of ten it does that. Statistics show that the vast majority of men who stand high in business have been educated men." This may be considered expert testimony, and the gist of it forms a text from which, in my humble way, I have preached many a sermon. For I fear that it does not loom large in the consciousness of Catholic parents, and in these days of inflated wages for unskilled labor, it is likely to fade away altogether.

The young orator himself, who is the peg from which these remarks are suspended, likewise serves me as a horrible example. It is plain that he has a good mind, and is altogether a

youth who could profit by collegiate and professional training. Yet I am given to understand that the boy, aided and abetted by his parents who, if not wealthy are by no means in an abject state, is to take some clerical position in a department store that will pay about ten dollars a week. My young friend may develop into a merchant prince some of these days, and be able to endow his Alma Mater, but, on the other hand, he may not so develop. The chances are at least equal that some fifteen years hence he will be one of Manhattan's thousands who have filled an inferior position most of their lives, and have long since ceased to hope for anything brighter or more remunerative.

DOES IT PAY?

MY good friend, Mr. Patrick Mallon, of Brooklyn, an authority on the boy and young man problem, has stated publicly that, unless a boy has at least a high school education, "it is becoming more and more difficult to get a position above the rank of office boy or messenger." Last year, a Chicago newspaper, after a fairly searching investigation, concluded that, generally speaking, a man's earning capacity is in direct proportion to his education. The Rev. Fitzgeorge Dinneen, S.J., who has given many years to the study of problems in education and sociology, believes that, as a rule, the most successful men are college men. I know that many are the exceptions to this rule, for, as President Wilson once said, "You can't pin a \$5,000 education on a fifty-cent boy." But if the boy is worth anything, four years in a good college will teach him how to make the best of himself. Father Dinneen, who has carefully marshaled his facts, writes:

College graduates make up about one per cent of the total male population of the United States. Yet this *one per cent* furnishes *sixty per cent* of the successful and influential men of this country, thus leaving only forty per cent of the best places for the other ninety-nine per cent of the population.

Far be it from me to exaggerate the value of an education, computed in terms of dollars and cents. I do not wish to be counted among those who hold that all human happiness is conditioned by the pay-envelope. I have seen too many joyous poor and miserable rich, to be caught by that sophistry. Yet I would not subscribe without reserves, to the "love in a cottage" theory. For her content and well-being, Angelina needs bread as well as busses, and if Clarence toils for less than a minimum wage, the cottage will soon be sold over their heads, roses and all. A decent income does not constitute human felicity, but it surely does smooth away many a rough passage on the road to its attainment.

JOHN WILBYE.

SOCIOLOGY

Sluicing Our Forces

CANON SHEEHAN once wrote: "The Catholic priesthood knows not its power. If it did all forms of error would go down before it. The consecrated force of so many thousand intellects, the pick and choice of each nation under heaven, the very flower of civilization, emancipated too from all domestic cares, and free to pursue in the domains of thought that subject for which each has the greatest aptitude, should bear down with its energy and impetuosity the tottering fabrics of human ingenuity or folly." With the same respect with which the good pastor of Doneraile spoke thus of his brethren of the cloth, might we not say the same with some degree of truth, not only of the clergy of our own land, but of our laity as well?

OUR EMINENT LEADERS

IT is true, we do appreciate in large measure our abilities and strength. A fever is abroad among our people. It is not the exceptional conviction today, but a fairly universal one that has made us conscious of our power. Else why the mooting of a Catholic daily, a Young Men's Catholic Association; why the

stirrings afoot for organization? But how far is this impression crystallizing in practice? Are the golden seconds of opportunity slipping through our fingers? Are we failing to thrust ourselves through the opening made by present-day conditions or are we waiting watchfully for a hundred things that may never come to pass, or if at all, too late? Despite some indications to the contrary it does appear that we are hanging fire too long.

Surely no diffidence need hold us back. What united Catholic effort can do is evidenced, for instance, by the failure of the *Kulturkampf* in Germany, by the literary achievements of such men as Barrès, Bazin, Brunetière and others, in France. Or to come nearer home, could we ask for greater success than that of the recent War Fund drive of the Knights of Columbus? Again: events such as the newly instituted C. Y. M. A. in the Bronx, assure us of a potency which, if united into one stream, must sweep all before it. We have, moreover, the spirit of the Church, the magnanimous spirit of Christ, to animate and guide such societies, to suppress any petty jealousies and narrowness that end only in disruption and scandal. Glance finally, if you are looking for Catholic genius, at the great figures now guiding the future destinies of nations. At once many Catholics stand forth pre-eminent. The Holy Father, Cardinal Mercier, Albert, the Lion of Belgium, Foch, Petain, Cadorna, Kerr, Benson; these are names conjured up without an effort. They are an earnest of Catholic ability. Were we to regard other fields of activity, here in America we should see Catholics equally as capable in their own line.

THE RESULTS OF UNION

WHAT a splendid thing it would be then, if in every large city of the United States, the brains, the energy, the talent of our Catholic men were welded into common effort! Certainly Catholic business men's associations, Catholic library circles, science clubs, workingmen's organizations, could be formed in many cities and, in some lines, national Catholic associations would be possible. Suppose, for example, prominent men like Father Rigge, Father Ricard, Drs. Walsh and O'Malley and Father Zahm, were banded into a scientific association. If they are powers now, *a fortiori* their strength and influence would be trebled by union. Darwinian organizations and evolutionary propaganda, would find an even greater foe in such amalgamation. Or again, would not a Catholic business men's club in this or that city, bring modern magazines to their senses, if, for instance, when the latter made attacks on the Church, their advertisements were withdrawn?

The moment too, is at hand, now if ever, for us to unite. Never was the time more propitious. Despite the persecutions we hear and read of daily, there is an enlightened and liberal attitude among a host of our separated brethren. And the *Zeitgeist* is thrilling through our people. A thousand wait only for a leader. Catholic associations exist—are being formed. But what we want, is to spread this spirit, these efforts; to fuse, and not to dissipate them; to make them big, prominent, influential; not to have small knots and gatherings, struggling for existence, feeble, almost unknown, impotent.

SIGNS OF THE TIMES

TO this end can there be any stronger motive than the reaction which is sure to come after the war? The end of the present world-struggle will usher in a new era. Already we have heard rumblings of the mountain in travail. Revolution has gnawed its way to the thrones of Portugal, Turkey, China, Greece and Russia, has laid Mexico prostrate; Socialism, birth-control and Spiritism stalk abroad; modern philosophy markets all sorts of unstable notions, and feminism is spreading. Education tends to abandon discipline for information; science has culminated in an instrument of destruction, and prohibition

and "democracy" are the catch-words of the day. But in all the chaos, two facts are clear. The nation, whatever its faults, is learning conservation, generosity, self-sacrifice. As a result, greater consideration for others will abound. Moreover, the day will soon dawn when the trench will give way to the classroom, the battlefield to the forum, the alembic to the laurel. The *lucum ligna* type will retire before the high priests of nature. War has taught the present and the coming generations, a value even in hardship, discipline and training, taught them that money and indiscriminate pleasure are not the "be-all and the end all" in a mortal's career. The influence of the Church, historic Catholic scenes and edifices, the sterling example of Catholic soldiers and sailors, the heroism of Sisters, and the devotion of priests must have their effects. Out of this latter influence then will emanate a love, not for sordid material things, but for those of the mind and spirit. There will be a general trend toward spirituality in both a literary and a religious sense, and out of the two influences will arise a sterner, harder, less worldly manhood.

Such a reflux then, as well as the returning tide of vice, must be met by a united Catholic clergy and a united Catholic laity. Let our papers and magazines up and down the land, take up the cry for organization, let the plea for united effort be heralded forth from the pulpit. Out of this mighty swell must come the action and the leaders of an organization so necessary, so advantageous and so opportune.

R. J. McWILLIAMS, S. J.

NOTE AND COMMENT

Catholic Schools' Record in Thrift Stamp Campaign

THE school children of Toledo, says the *Toledo Blade*, have sold more than half the savings stamps disposed of in that city. In calling attention to this activity the Catholic schools alone are singled out by the *Blade*, both for their general average and their "magnificent" individual records. The Immaculate Conception school, with 400 pupils, sold \$17,000 worth of stamps. The *per capita* purchases of the children in this school amounted to forty-two dollars and their sales outside to nineteen dollars. The six-dollar quota of purchases or sales, set for each of the school children of Toledo, was thus multiplied many times over. Cathedral chapel exceeded its quota four times and the Ursuline Academy three times. The parochial schools of the city are furthermore mentioned as having exceeded their quota in the general average. Experience has shown that in every test of patriotic devotion the Catholic Church and the Catholic school have always stood foremost.

Catholic Priest Appointed Fleet Chaplain

CATHOLICS will be pleased to note the recognition given them in the appointment of the Catholic navy chaplain, Father Matthew C. Gleeson, as Fleet Chaplain by Secretary Daniels. Chaplain Gleeson has been in the service fourteen years and was stationed at the Newport Naval Training Station, R. I. He will serve under Admiral Mayo, who is commander of the fleet, and will have active oversight and direction of the work of all chaplains in Atlantic waters on the American side. He has been highly recommended, says the Federal Council of the Churches of Christ in America, by both Protestant and Catholic chaplains. "Chaplains high in the service say that his appointment as Fleet Chaplain is the best thing that has been done for the naval chaplaincy for some time." His duties, we are told, will be to inspect all chaplains of the fleet and their work, to advise them of whatever may be for the good of the service and to call them together for consultation when necessity arises. He is to arrange for services on board the ships that do not

carry chaplains and for the interchange of chaplains of different denominations so that all the men may, as far as possible, attend their own religious services. He is also to arrange for the attendance of parties of sailors at church when in port on Sundays. The appointment of a large number of new navy chaplains was believed to make the advice and assistance of an experienced fleet officer particularly desirable. His work is thus supplementary to that of Chaplain J. B. Frazier, who is stationed at Washington in charge of the selection of new chaplains and who appoints them to their stations. With this information comes the news that another Catholic priest has been honored in France. Chaplain William J. Farrell, of the Field Artillery, has been decorated with the French War Cross. He is mentioned in a recent dispatch containing also the names of a Protestant Episcopal and a Congregational chaplain, similarly honored.

Sunday Baseball
in the Camps

ACCORDING to the *New York World*, "several well-meaning but not mentally strong associations" have asked Congress to abolish baseball on Sunday in all army camps. "There are all sorts of people in this world," as the editor remarks, even individuals who favor Sunday baseball, but in matters of this kind, Congress sometimes follows the urging of those who can talk loudest and longest. In the ensuing uproar, the real merits of the case are usually overlooked, for the canny Congressman will vote with at least one eye upon the results of the next election. It should hardly be necessary to point out that, if a certain amount not merely of physical exercise, but of enjoyable physical exercise, is a necessity in normal life, much more is required in the case of young men accustoming themselves to the new restrictions of army life. Even under the most favorable circumstances, the relaxations which can be allowed in camp life, are meager enough, and only ignorance of the most deplorable type can urge that these opportunities be further retrenched.

After six days of grinding military work in the midst of the monotony of pine board barracks, dusty or muddy streets, with no shade trees and no green grass to be seen, the boys in the camps need a little recreation. The only recreation available is some branch of sport. It would be little less than criminal to deprive them of this relaxation. They are not free to go somewhere else. And there's not much entertainment in sitting around doing nothing.

It is one of many eccentricities inherent in the puritan mind that it cannot see the profit to body and soul in innocent recreation. Cakes and ale will soon be a thing of the past if the puritan mind is allowed to have its way, but as long as human nature is human nature, there will be a substitute for the cakes and ale. Nor will that substitute be as innocent as the proscribed vanity.

Succor or
Perish!

IT is the conviction of the United States Food Commission that more people have perished through hunger in the present war than have been killed by gunpowder, gas or steel. The estimated deaths by starvation are 4,750,000, while only about 4,250,000 have been actually killed in the fighting. Hunger gnawed at the vitals of Russia and weakened her power of resistance, and now the same cry comes to us from England, France, Italy and Belgium. Wheat must be supplied these nations, we are told, or no assurance can be given us that the heroism which now sustains suffering, sacrificing millions can be maintained behind the battle lines. Americans are therefore asked to abstain wholly, so far as circumstances permit, from wheat and all wheat products until the next wheat harvest. It is understood that all cannot equally endure this total sacrifice.

Those engaged in physical labor need larger bread rations, the Food Commission explains, than those engaged in sedentary occupations. So, too, the special requirements of children and invalids must be carefully consulted. But the serious warning should be taken to heart by all that "As a nation we must save or sink, succor those overseas or perish with them. To grasp our opportunity and abstain from wheat is a privilege and not a sacrifice."

The Mystery of the
Silent Khaki Line

PREACHING at a military Mass before thousands of officers and men and in the presence of the Governor of the State at Newport Camp, the Rev. Joseph N. Dinand, S.J., president of Holy Cross College, paid a worthy tribute to the exceptional heroism and humanity of the American navy. Looking out then over the cantonments and navy yards of the nation, each a "crucible of sacrifice," he asked the pertinent question:

To me as I visited Camp Bartlett and Camp Devens, Newport and Charlestown, and saw the fusing process in action, the overwhelming, crushing thought that seemed to baffle and benumb me was: Why this annihilation of the individual? Personal ambitions, past experiences, individual talents—all, all were swallowed up in the military routine of the present.

At the call of duty every man had laid aside his tools, his pen, his books, life's bright hopes, future success, the affection of dear ones, the very center of his heart's love, home, all were foresworn as each boy contributed his best and his all to the crucible of sacrifice. As he stood in that silent, strong, khaki line, each man, no matter what his qualities, his studies, his influence, his race, his creed, was "one," "two," "three," or "four" when the order "Count off" was given. This was the mystery of Bartlett and Devens to me, and what is the mystery of Bartlett and Devens is the mystery of Upton, Dix and of every camp clear across to Lewis on the Pacific.

Is it not a crime against reason? Is it not folly and madness of national pride to demand such sacrifice, so utterly to crush and seemingly annihilate the individual? Every man in that line is a living breathing witness of sacrifice. Was it for this service uniform and hat that the college man exchanged his academic cap and gown? Was it for this service rifle he exchanged the parchment of his degree? Was it to fit him for a commission in a camp that his Alma Mater gave of her life, her talents, her years of toil?

Shall the mystery of Bartlett, Devens, Upton, Dix and Lewis be solved, when before the bow of the transport the mist-clouds of ocean shall lift and, revealed in clear vision, shall be seen the outline of the shores of France? The man who stands beneath that emblem of our liberties, the man who takes that sacred standard in his hands can never, according to our American mind, be too worthy of it, whatever be his education, his environment, his character. When his country's honor is at stake, when her safety is to be guarded, her preservation maintained, no sacrifice is too heroic, no obedience too irksome, no labor too difficult, no annihilation too profound. "Sacrifice" is the call from the soul of America: "Service," is the reply from the heart of the people.

Clearer than the light of the noonday sun comes the truth for the mind of the nation in khaki; stronger than all the forces of earth, stronger even than death, comes the message of courage for the soul of the nation in khaki: That the authority behind all temporal sovereignty is from God. Thus alone can we rightly solve the mystery of that silent khaki line. The voice of the legitimate ruler of these United States is the voice of God. When he commands, God commands, and man in obeying him is obeying God.

So in every century and under every rightful form of government the Catholic Church has upheld by her doctrine the arms of authority, bidding her children: "Be obedient unto your temporal lords as to Christ Himself." But neither has she feared, by the sole might of that same doctrine and in the name of the same Christ, to check the abuse of power and declare: "Thus far shalt thou go and no farther."